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PART A. 1907.

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VOLUME XXIXA.

ATTOCK DISTRICT

PART A.

WITH MAPS.

1907.

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CONTENTS.

Subject	Page
CHAPTER I — DESCRIPTIVE	1
A — Physical Aspects	<i>ib.</i>
B — History	26
C — Population	45
CHAPTER II — ECONOMIC	123
A — Agriculture	<i>ib.</i>
B — Rents, Wages and Prices	179
C — Forests	187
D — Mines and Minerals	191
E — Arts and Manufactures	198
— Commerce and Trade	200
G — Communications	202
H — Famine	208
CHAPTER III — ADMINISTRATIVE	211
A — Administrative Divisions	<i>ib.</i>
B — Justice	213
C — Land Revenue	215
D — Miscellaneous Revenue	249
E.—Local and Municipal	251
F — Public Works	255
G — Army	<i>ib.</i>
H — Police and Jails	256
I — Education—	258
J — Medical	261
CHAPTER IV — PLACES OF INTEREST	267

CHAPTER I — DESCRIPTIVE

Section A — Physical Aspects.

General Description	1
Boundaries	<i>ib.</i>
Divisions	<i>ib.</i>
Tahsil Attock	<i>ib.</i>
The Chhachh Plain	2
Sarwála	<i>ib.</i>
Nala tract	3
Tallagang Tahsil	<i>ib.</i>
Central Plateau	4
The Fatteh Jang Sil Soan	5

CHAPTER I—DESCRIPTIVE—(continued)
Section A.—Physical Aspects—(continued)

Subject.	Page
Makhad Haka	5
Jandál	6
The Central Plateau	10
Hill System	16
The Salt Range	16
Gandgarh Range	7
Kherimar	16.
Kawagar Hill	16
Kala Chitta Range	8
Narrara Hills	9
Khairi Murat	16.
Scenery	10
Drainage	16
The Indus	16
Watersheds	11
The Chel	16.
The Haro	16.
The Rerhi	13
The Soan	16.
The Fatch Jang Sil	14
The Wad la	16
The Indigheb Sil	16
Tallagang drainage	15
Lakes	16.
Water supply of the District	16
Geology	16
Botany	17
Trees	16
Brushwood	18
Woods	19
Grasses	16.
Fauna	20
Leopard Hyena, Jackal	16
Urial	16
Chital	21
Pheasant	16
Partridge	22
Fish	17
Insects	23
Vegetation and Climate	16
Climate	21
Vegetation and Forests	26

CHAPTER I—DESCRIPTIVE—(continued)

Section B—History

Subject	Page.
Archæological Remains	26
Hasan Abdāl	ib
Baoti Pind	29
Maira	31
Kālar	ib
Early History	34
The Muhammadan Invaders	36
Tribal History	37
Mughal Rule	38
Later Mughal Rule	ib.
The Sikhs	39
The Sikh Wars and the Mutiny	42
Subsequent History	43

Section C—Population

Density of population	45
Density by natural and administrative divisions	46
Towns	ib
Villages and Hamlets	47
Growth of population	49
Migration	51
Age statistics	52
Vital statistics	ib
Average birth-rates	ib.
Diseases	ib
Infant mortality and average death-rate	53
Birth customs	54
Sex	55
The proportions of the sexes	ib
Marriage restrictions	56
Betrothal	ib.
Marriage	58
Miscellaneous matters relating to marriage	61
Language	62
Distribution of land-owning tribes	63
Relative numerical importance of principal tribes	66
Tribes gazetted under the Land Alienation Act	67
Principal tribes in order of standing	ib.
Awāns	ib
Pathāns	74

CHAPTER I—DESCRIPTIVE—(continued)

Section C—Population—(continued).

Subject.	Page
The Sagri Pathāns of Makhad	74
The Attock Pathāns	75
Jodhras	78
Ghebas	81
Alpāls	84
Khattars	86
Janjuas	87
Miscellaneous Rājputs	88
Malhāns ..	89
Gujars	90
Jāts	92
Sayyids	96
Koreshis	93
Bilochis and Gakkhars	94
Jodh Rahut, Mair Mahāls	96
Parichas	96
Lals—Sheikhs	95
Hindus	97
Khatris	96
Aroras	97
Brahmans	96
Muhāls	96
Artisans and Menials	98
Bunāras	96
Lohāns and Tarkhāns	96
Kumhars	99
Jalāhs	96
Nāls	96
Tells	96
Jhinwars	96
Malhāns	97
Dehāns	96
Mirdās	96
Morāns	100
Māns	97
Tribal organizations	97
Tribe of Jāns	100
Tribe of	
Tribe of	97
Tribe of	100
Tribe of	97

CHAPTER I—DESCRIPTIVE—(concluded).

Section C.—Population—(concluded)

Subject	Page
Mosques and Temples .. .	104
Priests	<i>ib.</i>
Holy men	105
Christianity	<i>ib.</i>
Superstitions	106
Invocation of rain .. .	108
Ecclesiastical administration	109
Occupations (employment) .. .	110
Daily life	<i>ib.</i>
Occupations of men . . .	<i>ib.</i>
Occupations of women . . .	111
Divisions of time .. .	112
Manners	<i>ib.</i>
Food .. .	113
Dress . . .	114
Clothing of men	<i>ib.</i>
Clothing of women .. .	115
Hindu clothing . . .	<i>ib.</i>
Ornaments	116
Houses	<i>ib.</i>
Furniture	117
Disposal of the dead .. .	119
Amusements . . .	120
Fairs .. .	121
Names and Titles . . .	122

CHAPTER II.—ECONOMIC.

Section A.—Agriculture

Areas . . .	123
Soils . . .	<i>ib.</i>
<i>Chhachh ka dhl</i> .. .	<i>ib.</i>
The <i>Chel</i> lands . . .	<i>ib.</i>
The fringe of the <i>Sarwála</i> ridge . . .	124
Gandgarh drainage and that of the sandy uplands .. .	125
The <i>Maira</i> . . .	<i>ib.</i>
The <i>Attock Nala</i> .. .	<i>ib.</i>
The <i>Fatteh Jang Nala</i> . . .	126
The <i>Gheb</i> . . .	<i>ib.</i>
The <i>Jandál</i> . . .	127
The rest of the District . . .	<i>ib.</i>

CHAPTER I.—DESCRIPTIVE—(continued)

Section C—Population—(continued).

Subject.	Page
The Sagri Pathāns of Makhad	74
The Attock Pathāns ..	75
Jodhras	76
Ghebas	81
Alpāls	84
Khattars	16
Janjuas	87
Miscellaneous Rājputs	88
Mallārs	89
Gujars	90
Jāts	92
Sayyids	16
Koreshts	93
Bilochis and Gakkhars	94
Jodh Kabut, Malir Manhās	16.
Parāchās	16.
Mughals—Sheikhs	95
The Hindus	17
Khatris	96
Aroras	97
Brahmans	16.
Muhāls	16
Artisans and Menials	98
Bunāras	16
Lolārs and Tarkhans	16
Kumhars	99
Julāhas	16
Nāls	16
Tells	16
Jhinwars	16
Mallārs	17
Dhātis	16.
Mirdās	16
Mirāls	100
Mirāns	17
Tribal and Irregular	17
Elements of the Army	100
General	17
M.	17
H.	102
.....	17

CHAPTER I—DESCRIPTIVE—(concluded).

Section C.—Population—(concluded).

Subject	Page
Mosques and Temples	104
Priests	<i>ib.</i>
Holy men	105
Christianity	<i>ib.</i>
Superstitions	106
Invocation of rain	108
Ecclesiastical administration .. .	109
Occupations (employment) . . .	110
Daily life .. .	<i>ib.</i>
Occupations of men	<i>ib.</i>
Occupations of women	111
Divisions of time	112
Manners	<i>ib.</i>
Food .. .	113
Dress	114
Clothing of men	<i>ib.</i>
Clothing of women	115
Hindu clothing	<i>ib.</i>
Ornaments	116
Houses .. .	<i>ib.</i>
Furniture	117
Disposal of the dead .. .	119
Amusements	120
Fairs .. .	121
Names and Titles	122

CHAPTER II.—ECONOMIC.

Section A.—Agriculture

Areas	123
Soils	<i>ib.</i>
<i>Chhachh ka dāl</i>	<i>ib.</i>
The Chel lands	<i>ib.</i>
The fringe of the Sarwála ridge ..	124
Gandgarh drainage and that of the sandy uplands ..	125
The Maira	<i>ib.</i>
The Attock Nala	<i>ib.</i>
The Fattēh Jang Nala	126
The Gheb .. .	<i>ib.</i>
The Jandál	127
The rest of the District	<i>ib.</i>

CHAPTER II—ECONOMIC—(continued).

Section A.—Agriculture—(continued).

Subject.	Page
Clarification of land ..	127
Fatteh Jang and Pindigheb Tahsils	ib.
Tallagang Tahsil	128
Attock Tahsil ..	ib.
System of Cultivation ..	130
Wells	ib.
Tallagang wells	131
Fatteh Jang and Pindigheb wells	132
Attock wells	134
Abi lands ..	135
Aakri lands ..	ib.
Swidd lands	136
Tallagang unirrigated lands ..	ib.
Lipdra lands ..	138
Las lands	ib.
Maira lands ..	139
Raktar lands	140
Agricultural operations	141
Sowing	ib.
Ploughing	142
Manuring ..	ib.
Weeding	143
Reaping ..	ib.
Threshing and winnowing	144
Embanking	ib.
Agricultural implements ..	ib.
Rotation of crops	146
General remarks on agriculture ..	ib.
Regulation engaged in agriculture	149
Agricultural labourers ..	ib.
Principal crops	ib.
Wheat	149
Barley ..	150
Gram	151
Chickpeas ..	ib.
Jowar	152
Sorghum ..	153
Tobacco ..	ib.
Other food crops ..	ib.
Peas ..	ib.
Maize ..	155

CHAPTER II — ECONOMIC—(continued)

Section A —Agriculture—(concluded).

Subject	Page.
Pulses	157
<i>Jowár</i>	<i>ib</i>
Cotton	158
Sugarcane	<i>ib.</i>
Other Kharif crops	160
Yields	<i>ib.</i>
Extension of cultivation	162
Land Improvement Loans Act	164
Agriculturists Loans Act	165
Agricultural Banks	<i>ib</i>
Agricultural indebtedness	<i>ib</i>
Prices realised for land	168
Rates of interest	169
Live-stock	171
Camels	173
Horses	<i>ib</i>
Mule-breeding	175
Donkeys	176
Sheep and goats	<i>ib</i>
Plough cattle	177
Prices of cattle	<i>ib.</i>
Cattle fairs	<i>ib.</i>
Canal irrigation	178
Well irrigation	<i>ib.</i>
Irrigation from springs	179

Section B —Rents, Wages and Prices

Conditions determining rents	179
Produce rents	181
Cash rents	183
Wages	184
Village menials	<i>ib.</i>
Prices of staple food grains	186

Section C —Forests

Réserved and unclassified forests	187
The Kala Chitta	188
Other reserves of the Ráwalpindi Division	191
Unclassified forests	<i>ib</i>
<i>Chirágáhs</i>	192
The Tallagang forests	193

CHAPTER II — ECONOMIC—(concluded)
Section D — Mines and Mineral Resources

Subject.	Page.
Coal	185
Gold	186
Petroleum	197
Other minerals	ib.
Limestone	ib.

Section E.—Arts and Manufactures.

Snuff	198
Shoe-making	ib.
Village industries	199

Section F —Commerce and Trade.

Tallagang Tahsil	200
Pindigheb and Fattah Jang Tahsils	ib.
Attook Tahsil	201

Section G —Means of Communication

Railways	202
Roads	204
Halting Stages	206
Waterways	ib.
Ferries	207
Postal arrangements	208

Section H.—Famine.

Causes and liability	208
Famines before British Rule	ib.
The Famine of 1896-97	209
The scarcity of 1899-1900	ib.

CHAPTER III —ADMINISTRATIVE.

Section A.—Administrative Divisions.

Tahsils	211
Kannogre and Ishtwaris	ib.
Village Headmen	ib.
Zaildars	212
District Staff	ib.
Court of Wards	ib.

Section B —Justice

Criminal Justice	213
Civil Justice	214
Local Law	ib.
Registration	ib.

CHAPTER III.—ADMINISTRATIVE—(continued).

Section C—Land Revenue

Subject.	Page
Village communities and tenures	215
Tenures	216
Superior proprietors	217
<i>Talukadāri</i> tenures	218
<i>Chahāram</i> tenures	219
<i>Līki</i> tenure	219
<i>Mālīk kabza</i>	220
<i>Wārīsan kabza</i>	222
Size of proprietary holdings	222
Tenant right	223
<i>Molairiddārs</i>	223
<i>Chāhdārs</i>	224
Occupancy tenants	224
<i>Rhāng paimāish</i>	228
Size of tenants' holdings	228
Landlord and tenant	229
Revenue history up to Current Settlement .. .	231
Tahsil Attock during Sikh Rule	231
Tahsil Fattah Jang under the Sikhs	232
Tahsil Pindigheb under the Sikhs	233
Tallagang under the Sikhs	236
Settlements under British Rule	236
The Summary Settlements	236
The First Regular Settlement	238
The Second Regular Settlement	239
Working of the Second Regular Settlement	241
The Current Settlement	244
Dates	244
Assessment circles	244
Methods	244
Results of re-assessments	245
Rates	245
Incidence of demand	246
Cesses	246
Assignments of revenue	247
Instalments	248
Water-mills	248
Suspensions and remissions	248

Section D—Miscellaneous Revenues

Excise	249
Income-tax	250

CHAPTER III—ADMINISTRATIVE—(concluded).

Section D—Miscellaneous Revenues—(concluded).

Subject.	Page
Stamps ..	250
Local Rate	251

Section E—Local and Municipal Government.

Municipalities	251
Harro	ib
Pindigheb	252
Attock notified area	253
District Board	254
Constitution	ib
Income and Expenditure	ib

Section F—Public Works.

Railways	255
Roads ..	ib
Buildings	ib
Telegraphs and Post Offices	ib

Section G—Army

Campbellpur ..	255
Attock	ib
Recruiting ..	ib

Section H—Police and Jails.

The Police Force	256
Crime and its detection ..	ib
Jail ..	257

Section I—Education and Literacy

Literacy	259
Scripts ..	ib
Indigenous in those of education	ib
The Government system	ib
The most notable schools	259
Aid	ib
Scholarships and schools	ib
Native Press	260

Section J—Medical

District staff of physicians and boys' staff ..	261
Special Institutions	ib
Natal hospitals ..	ib
Natal hospitals	ib
Natal hospitals	ib

CHAPTER IV —PLACES OF INTEREST.

Subject.						Page
Attock	...	...	.	..	.	267
Campbellpur	..	...		.	..	269
Hazro	..	...		...	.	270
Hasan Abdál	.	...	.	...	...	26
Fatleh Jang	.	.	.	...	.	271
Kot	...			...	..	26
Pindigheb	.	.		...	..	26
Makhad		...	..	...		272
Lawa	..	...	.			26
Tallagang	.	.	.	..	.	273

CHAPTER I.—DESCRIPTIVE.

Section A —Physical Aspects

Attock District, which takes its name from the famous ford and fort at the north-west corner of the district, has an area of 4,178 square miles and lies between $32^{\circ} 32'$ and 34° north latitude, and $71^{\circ} 17'$ and $73^{\circ} 5'$ east longitude. It consists of the western portion of the rough plain country lying between the Indus and Jhelum rivers and under the mountains of Hazara. The real Sind Sagar Doab stops short of the Salt Range, which runs east and west from about Kalabagh on the Indus to near Pind Dadan Khan on the Jhelum. North of this range the Doab is continued in the rugged upland plain country which includes the famous Pothwar tract and stops short below the hills of Hazara and Murree. This rough northern Doab is divided between the three districts of Jhelum, Rawalpindi and Attock. The Attock portion is a strip along the eastern bank of the Indus, broadening out at places to east and south till it extends almost half way across to the Jhelum.

CHAP. I, A.

Physical Aspects

General description

On the west the boundary for over 80 miles is the Indus, across which lie the Peshawar and Kohat Districts of the North-West Frontier Provinces and the Isa Khel Tahsil of the Mianwali District. The remainder of the western boundary marches with the Mianwali Tahsil of Mianwali District. Across the southern boundary lies the Khushab Tahsil of Shahpur. The Chakwal Tahsil of Jhelum and the Gujar Khan and Rawalpindi Tahsils of Rawalpindi adjoin the district on the east. The northern boundary is to the east hills, to the west, for thirty miles, the Indus. Across the hills lies the Haripur Tahsil of Hazara, and beyond the Indus, the Mardan Tahsil of Peshawar.

Boundaries

The district forms part of the Rawalpindi Division. In shape it is roughly rectangular. The greatest length from north to south is 96 miles, and the greatest breadth 72 miles.

This large tract is divided into four tahsils. Tahsil Attock occupies the whole of the northern end. Tahsil Tallagang is a square block at the southern end. Tahsil Pindigheb to the west and Tahsil Fattah Jang to the east divide the central portion of the district. These administrative divisions correspond fairly closely with the natural divisions.

Divisions

Tahsil Attock is divided off from the rest of the district by the Kala Chitta hills, and includes all the country between that range and the hills of Hazara with the exception of a few villages to the east included in Tahsil Fattah Jang. In character it differs

Tahsil Attock

CHAP. I A.

Physical
Aspects.Chhachh
plain

from all other portions of the district though not itself homogeneous in nature. Three well-defined and quite distinct tracts are included in it.

To the north west lies the Chhachh plain centring about Hazro and containing the most fertile and richest portion of the district. On the north and west it is bounded by the Indus, and on the east by the Gandgarh hills running down almost due south from Hazro. In the south it is shut in by a steep slope the edge of a bank of pure sand which runs across the western half of the taluk from east to west. This Chhachh plain must at one time before the Indus cut its way through the Attock hills have formed with the greater part of the Swabi Tahsil of the Peshawar District a vast lake. Tradition even now speaks of it as a marsh and the older inhabitants affect to derive the name Chhachh from the word Chhab which is said to mean a marsh.

Certainly the old villages are mostly raised above the surrounding country on eminences and as late as 1835 the traveller Baron Hügel who came to Attock from Hassan Abdal wrote as follows —

"There is not a single tree on the plain of Attock which is as level as a sheet of water. Ruinous villages are situated on eminences artificially thrown up, like those of the Egyptian delta. The Indus frequently inundates (sic) the whole plain though not with the same regularity as the Nile. Shujinapore (the place is presumably Shamsabad) is a wretched place by the side of a rivulet (the Chell) with mosques in its immediate vicinity. The view would be splendid were the plain well cultivated; as it is however the scene is devoid of interest and one only feels surprised at the endless range of mountains seemingly one above the other."

The plain is now a well cultivated and extremely fertile tract 10 miles in length and 9 miles in breadth. The portion on the west comprising the villages along the Indus bank was swept by the great flood of 1841 and is covered with sand and boulders. To the west all the land under the Gandgarh hills is poor and stony. Much of the soil on the southern end is poor and the upward slope of the ridge to the south is poor sand getting poorer and poorer as it goes higher. But the rest of the plain is true plain and very rich.

* 10 11

From the crest of the ridge the country runs right away down to Campbellpur the head-quarters station in a direct line of water and sand some five or six miles in length. Beyond Campbellpur a strip of firmer land runs down to the Haro river across which the country is very unproductive at present and is now gradually being reclaimed by the Kala Chutta Range of hills. This tract is known as the Sarwala. The portion north of Campbellpur, which is all water and contains no human habitation and the railway which has been tried to follow the crest of the ridge was driven in 1870 by part of water to take down to Campbellpur and then to the Attock. It is in this great blank stretch

of sand that the annual artillery practice takes place. The villages which own this piece of country have their sites either just to the south of the Chhachh plain, where the land begins to rise on the north side of the ridge, and where the Grand Trunk Road is aligned, or on the line of Campbellpur on the southern side of the ridge, where water can be tapped. All these villages are spread out in long narrow strips some five or six miles in extent. South of Campbellpur and north of the Haro the soil is rather less sandy and water is nearer. Across the Haro the soil becomes firmer and is capable of producing better crops, but is far more liable to drought. The country is everywhere very broken, and becomes more stony as the hills are approached.

The rest of the tahsil, the eastern portion, along with the villages of Fattah Jang Tahsil north of the Kala Chitta Range, forms the Nala tract. Imagine a level plain. Dot it with meaningless barren hills, the spurs and offshoots of the Gandgarh Range. Streak it with equally meaningless ravines and streams, coming now from the Gandgarh mountain, now from its offshoots, now from the Mangalla Range, and now from the hills of the Kala Chitta. Through it all twist and turn the river Haro in every direction. It is a country of sudden and constant surprises. All along the northern boundary the country is very much broken. Thus is a poor tract. In the centre to the east is the irrigated Panj Katta tract, then comes the broken and hilly country round Wah and Hasan Abdal, shot through by the Kandharpur, Lundi and Kherwar hills, then the bewilderment of hills and ravines and the Saggar well tract, last of all the waterless sandy waste on the borders of the Sarwala.

The southern portion of the tract is a comparatively open plain sloping south from the Haro up to the Kala Chitta Range, and including the northern corner of Tahsil Fattah Jang. The soil is of limestone formation, but to the west pebble ridges crop up and to the east the tract shades off into the western and drier portion of the Kharora Circle of Rawalpindi Tahsil. This tract has much of the best land in the Attock Tahsil, but is everywhere scoured by many streams and numerous nameless ravines, which carry the drainage of the Kala Chitta hills down to the Haro.

The whole tract is a rough plain wedged in between the Hazara hills and the Kala Chitta Range, and broken here and there by the numerous isolated peaks starting up suddenly out of the surrounding country, and by the Haro river and its many confluent streams and ravines which gash the rugged tract in every direction.

Tallagang Tahsil is a square block of country at the very south of the district, from the rest of which it is separated by the Soan stream. The whole southern boundary of the Tahsil is fringed by the northern ridges of the Salt Range, which enters the tahsil

CHAP. I A.

Physical
Aspects

at its extreme south west corner, where the spurs of Mount Sakesar descend into the village of Lawa. But the Salt Range hardly enters the district at all keeping in this part of its course mostly to Shalipur District. The tahsil is a high lying plateau sloping gradually in a north west direction down to the Soan which is the northern boundary. The whole area is scoured by the deep beds of numerous torrents descending from the Salt Range and crossing the tract northwards and is fretted everywhere by innumerable small ravines and gullies.

Each area between two torrents assumes a slightly arched surface falling away towards the drainage channel on either side the best and most productive portions being those which lie under the watershed where there is a large extent of level ground not troubled with ravines. Near the large torrents the slope becomes steeper and the surface very broken and stony. It seems probable that the underlying rock which always crops out at the watershed is nowhere very far from the surface throughout the entire plateau and whenever the ground ceases to be fairly level the overlying soil if left to itself and not braked up is almost certain to be carried away from all the higher levels. In some instances however the land near these torrents is better than all the rest this is the case when the streams leave their deep beds and run in a more open channel when they are frequently fringed by a broad riband of level ground dotted with well and covered with a prosperous cultivation. Unfortunately these areas are rather very extensive nor very numerous they are more commonly met with on the lower courses of the torrents near their points of junction with the Soan. Outside of these low and level tracts wells are very scarce throughout the whole of the plateau such wells as there are being often mere holes scraped in the light sandy soil or cut in the porous sand stone at the edge of a ravine and yielding very little water. Each village has therefore several banks often raised to a great height in open uncultivated spot, which collect the drainage water in large ponds and on these the cattle depend entirely. They sometimes dry up however in bad season and the distress is then very great for in such season the well often dry up also and the villagers have to go miles for water. As a general rule the soil becomes coarser and more sandy as one proceeds from east to west through the plateau at the same time the rainfall diminishes the holdings becoming larger and larger and the methods of the cultivators get rougher and more slovenly owing to the larger area that each has to deal with.

Bogga is the Tahsil the country is nowhere broken by any prominent hill and lies gradually from an average height of 1000 ft at several places falling to about 250 ft at the skirt of the Salt Range.

THE
DISTRICT

The central portion of the district divided for administrative and political reasons into Tahsils Ludhigloh and Pattah Jangloh.

between the Kala Chitta Range on the north, and the Soan river on the south, and in general character is a high upland plateau, bounded on the west by the Indus and extending on the east into the Indus-Jhelum Doab. But there are three tracts which differ in character from the rest of these two tahsils

The south-east corner of the Pateh Jang Tahsil, known as the Sil Soan Circle, is cut off from the rest of the district by the abrupt wall of the Khan Murat, which stretches along the northern boundary, and, being only passable by goat tracks, presents an insuperable barrier to internal traffic and commerce. This corner of the district is traversed by three streams, emerging from Rawalpindi district and flowing through the district here in a south-westerly direction. North of the Sil the high lands slope up in a wilderness of ravines to the Khan Murat, scoured with torrents, and divided into fantastic shapes. Between the Sil and the Soan to the south the country is a strip of low hills and pebble ridges. The valley of the Soan itself consists of the broad and sandy bed of the stream flanked by wide stretches of rich alluvial loam, with thickly wooded villages clustered closely along the banks, each surrounded by clumps of rich wells. This tract is secure from famine in the worst of years. Beyond the Soan again and separated from it by high dry uplands is the Wadala, with many good wells and much good low-lying land along its banks. Neither the wells nor the alluvial lands of the Wadala can compare in fertility with the more favoured valleys of the Sil and the Soan, while the drifting sand of the stream's bed is always spreading and enveloping the fields along its banks. South of the Wadala and extending up to the Gujar Khan and Chakwal boundaries is the tract known as the Asgam. Here there are no wells. The tract is a narrow undulating plain of small villages, light fertile soil, and good barani cultivation, closely resembling the north of the Dhanni Circle of Chakwal and the south-west of the Jath Circle of Gujar Khan. The Asgam is really a part of the Lundi Patti ilaka, part of which forms the assessment circle of the same name in the Chakwal Tahsil of Jhelum District. The name Asgam, meaning the unknown country, seems to be the Sanskrit equivalent of the name Lundi Patti, which means the patti, without a tail, the country which is neither Dhanni nor Pothwar, nor Soan, and yet lies near them all. The tract is most commonly spoken of as the Lundamana, having reference to the fact that it is a Barani country with no irrigation and little water.

The south-west corner of Pindigheb Tahsil, the Makhad ilaka, is a wild and mountainous country. A range of hills extends along the bank of the Indus from the Soan on the south to the Reshi on the north, and in places rises as high as 2,000 feet above sea-level. Cultivation is carried on either in the sandy soil

CHAP. I A.

Physical Aspects

which is found on the top of stony plateaux or in deep valleys banked up at the lower end to catch the soil washed down by the flood. Wells are few and small in area.

The Soil

The remaining portion of the central plateau which abuts on the Indus and stretches from the Reshi on the south to the Kala Clutta Range on the north is known as the Jandial. Its eastern boundary is the high road between Attock and Kalabagh. This tract is in strong contrast to the rest of the central plateau. Here and there rock and ravine occur but the characteristic feature of the tract are the undulating stretches of fine sandy soil pre-eminently suitable for grain crop. Wheat is also grown, but kharif cultivation is of very little importance. There is a small amount of irrigation from wells and springs.

The Soil

The rest of these two tahsils forms a huge wedge-shaped plain running east and west some 70 miles in length and 10 miles in breadth. This is a high upland open air country in general barren and unprofitable but containing here and there more fertile depressions pleasing contrast to the barrenness of the surrounding plateaux. In the centre and towards the west the country rises to a series of broken hills covered with stones and though cultivation improves on either side rock always lies near the surface and crops are liable to wither rapidly without steady rain which is a rare event in this part of the country. To the north the soil is a hard red clay which gradually merges into the sand of the Jandial. To the east in Fattah Jang the plateau approaches in character the Kharora Circle of Rawalpindi. The soil has much in common with the dry gravelly soil of the Kharora sandy towards the east and getting drier and harder towards the west. The transition from the rough plain of Rawalpindi to the high upland is through dry gritty loam. Generally this country is a bleak dry undulating often stony tract broken by ravines and scarred by outcrop of rock. All the characteristics of aridity and bleakness common to the whole plain get more marked as the west and culminate in the hills near the Indus where the crop is poor in the best years while in the worst years there is no crop at all.

The Hills

Most of the hills of the district have already been referred to in describing the general configuration and natural division. It is necessary now to notice them in more detail.

There is no general mountain system. No doubt geologically there is an connection between the various hills but there is no regular chain or range as is apparent in the district and the present description is not detailed and is not.

The Salt Range

The Salt Range and the Sandarbh hills do not properly belong to the district. They are part of the Salt Range of the Taluk of Taluk. Only the lower part of the range are in the district except that at the south west corner of the

tahsil the district boundaries have been drawn out so as to include a portion of Sakesar Hill. This gives the district a sanitarium 5,000 feet high.

On the northern boundary of the district the Gandgarh Range descends from the Hazara hills. The range itself does not enter the district, but its western slopes project into and die away in the Chhachhi tract of Attock Tahsil, while the broken country in the Nala tracts and north of the Haro river is simply the southern skirt of the range. The sudden barren hills which break up the Nala tract are probably offshoots from the main spur of the Gandgarh mountain. Gandgarh Range

The chief of these is the Kherimar, or "sandal-destroying" hill, a ridge 8 miles long and less than 2 miles broad running east and west across the Nala Circle. It nowhere attains a height of more than 2,400 feet, and is both uninteresting and unimportant. Almost its whole area is a Government reserved forest, but there is not much wood or grass on it. Lundi and Kandharipur are small detached hills, satellites at its north-eastern corner. Kherimar

A little to the west of the Kherimar ridge the Hasan Abdal, Budho, Bajar and Punnana hills, are outposts of the Gandgarh range, each separated from the other and from the main ridge, and each simply a bare forbidding mass of rock and shingle.

Five miles south-west of Kherimar ridge the Kawagar hill, or Mount of Olives, has been dropped in the comparatively open plain. It runs parallel to the Kherimar, forming for about 5 miles the boundary between the Attock and Fattah Jang tahsils, and for the remaining seven miles of its course striking out west into the Sarwala ilaka, where it is finally stopped by the Haro river opposite Campbellpur. Everywhere its height is under 2,000 feet, and, although it starts with some suddenness from the surrounding country, its appearance is nowhere impressive. The hill is formed of black marble with a yellow vein, capable of taking a fine polish. This is worked into cups and vessels and is locally known as "abii". The greater part of this hill also is a Government Reserve, at present leased for fodder to the Camel Cadre Corps at Campbellpur, and has a number of olive trees from which it takes its name. Kawagar Hill

The Attock hills complete the lists of hills confined to Attock Tahsil. These are very bleak and bare, and are formed of slate with veins of limestone and whitish marble. The greatest height is only a little over 2,000 feet. The Attock fort and town lie at the north-western corner on the banks of the Indus. This cluster of hills also is isolated from any system within the district. It appears to have been cut off by the river from the Peshawar hills. It is remarkable only for the fierce heat which it accumulates in the hot weather.

CHAP. I.A.

Physical
Aspects.The Kala
Chitta
Range

The most important hills in the district are the Kala Chitta Range. This wall of hills which runs completely across the northern part of the district and cuts off the Attock Tahsil from the other tahsils is a rough wedge with its base resting on the Indus and gradually tapering as it proceeds eastward till it dies away on the border of the Fattah Jang and Rawalpindi tahsils, about 15 miles north west of Rawalpindi Cantonment and within about 3 miles of the western extremity of the Margalla mountain range. Its breadth at its base is about 12 miles. Its length is 43 miles. The range is formed of two portions differing very much in appearance from each other and its structure is of considerable geological interest.

The south western portion known as the Kala Pahar or black mountain is generally formed of very dark sandstone often quite purple in hue and sometimes almost blackened by exposure to wind and weather. Mixed with this are found grey sandstone and red clay.

This portion extends along the southern side from the Indus throughout the Pindigheb tahsil and ends at the village of Gaggan. Its length is therefore 35 miles its extreme breadth about 4 miles.

The Chitta or white hill which forms the main portion of the range runs the whole length of the range on its northern side. Its breadth at its base on the Indus is about eight miles. This portion is formed of white nummulitic limestone (hence its name) but portions of dark sandstone are occasionally to be found cropping up in the midst of it. It is much the more valuable portion of the range both on account of the lime stone which is used for burning and of the forest produce which is far better than in the Kala or black portion.

On the sand stone nothing is to be found but stunted *phlora* trees (*Acacia nilotica*) and a few other shrubs and the grass is poor and scanty. In the lime stone portion on the other hand especially on the northern slopes there is often to be found a luxurious growth of *phlora* (*Acacia nilotica*) *Adiantum* (*Adiantum*) *Pinus* (*Pinus*) *Myrica* (*Myrica*) *Alnus* (*Alnus*) and other shrubs and much of this portion only wants a little care and management to be of very great value.

The range is in general formed of sharp ridges with deep valleys between them. The greatest height attained by the range is 2100 feet within a few miles of the Indus and many of the peaks range from 2000 and 3000. Some of the valleys are fairly level and have considerable areas of cultivation in them as in the case of Chaklaka and Kalbi Dilli Taluk. Towards the southern part the hills are much lower and are more rolling rather than hill like the general surface is throughout much broken and very irregular. The most common plants to be found are

these hills, and emanating from them, but none of any importance. The Nandua cuts through the range at Garhi Hassu in a very curious way from south to north, rising in the Khari Murat and discharging into the Haro

The climate of the tract is dry and hot, consequently only hardy plants which do not require excessive rain, and can sustain the great heat, are found here. The climate and forest produce of this tract differ much from that of hills in the Murree and Kabula spurs of equal height. The rainfall is much smaller and the heat much greater. Many parts of this range are extremely wild and sombre, and in past times these hills formed a safe refuge for criminals, and even in comparatively recent times murder and robbery were common in these tracts. Much of the range has been formed into a Government reserved forest.

There is no timber of any size produced in this tract, but the forests are of immense value for the supply of fuel to all the cantonments and cities in the neighbourhood.

The Cambellpur Railway Station on the North-Western Railway is very conveniently situated for receiving wood brought out from the north of the forest reserve, and several of the stations for the Khushálgarh branch line of that railway are conveniently situated on the south of it, and an excellent military road cuts right through the reserve from Thatta on the south to Chhor Garula on the north. This is part of the road from Makhad to Attock, made at the time when Makhad was the terminus of the Indus flotilla. There are several other roads passable for camels across these hills.

South of the Kala Chitta in the south-western corner of the Pindigheb Tahsil lie the Narrara or Makhad hills. These hardly deserve the name of hills, being simply a thick cluster of high pebble ridges on the bank of the Indus. The highest point is only 1,822 feet above the sea. The general trend of the ridges is from east to west. The range on the other side of the Indus river in the Khattak country is well-marked and is known as the Takkaigah of Hakani, but on this side there are only low ridges and deep ravines covered with boulders and water-worn stones. The tract is very bleak and wild, it bears little or no wood and is covered only with stunted bushes and coarse grass. In the Narrara iláka there are some comparatively fertile valleys, but most of them are poor and inferior. The best Huriál shooting in the district is to be had in the Narrara and Makhad hills.

The only other hills in the district are the Khari-Murat range, rich in legends of the past and stories of demons and fairies. Geographically a continuation of the Chir Phar hill in Rawalpindi, it rises abruptly from the plain on either side and attains a height of over 3,000 feet. Beginning on the border of

The Khari
Murat

CHAP. I. A
Physical
Aspects.

the Rawalpindi District it runs steep and almost trackless, in a south westerly direction through the middle of the Fattah Jang Tahsil, separates the central plain, or Gheb from the Soan Valley to the south and dies away on the Pindigheb border in a series of small spurs running down to the bank of the Soan river. The eastern extremity is about 12 miles west of Rawalpindi and the total length is about 2½ miles. The range is formed chiefly of limestone edged with sandstone and earthy rocks, the vertical and contorted strata of which indicate extreme disturbance. The southern portion of this range is extremely dreary formed of rocky ravines and stony hillocks gradually sinking into the fertile valley of the Soan. A considerable portion of the hill has been included in a Government Reserve and though it had been almost completely cleared of forest growth it is yearly becoming more valuable.

Scenery

There is nothing very striking in the scenery of the district. The Kala Chitta as seen from the north is especially towards the Indus in places fairly imposing. The Chhachhi *maulim* is a pleasing open green plain. But the most characteristic and striking scenery is the central plateau where the high open quiet uplands have an impressiveness of their own. Waste though much of these uplands is the wide fresh open spaces remote from and high above the surrounding world, are peculiarly exhilarating.

Drainage

The drainage of the whole district is into the Indus which though not actually flowing through any portion of the district divides it from Peshawar and Kohat districts of the North West Frontier Province and forms part of its northern and almost the whole of the western boundary.

The Indus

On leaving the Hazara District the Indus there known as the Attock river suddenly widens out into the open separating the Chhachhi from Yusafzai. It is here very wide with many separate channels and intervening islands and so continues until it reaches Attock where it suddenly contracts into a narrow rocky bed. Being joined by the Kabul river on its right bank it here becomes the Indus and rushes on through a gorge with high banks on each side and the Attock fort on its left bank. About three miles below the fort it is crossed by a new fine iron railway bridge built in 1882. Below Attock near Bagh Nalal it again spreads out into a kind of lake but soon again contracts and flows thence through narrow gorges being at one place only 10 feet wide down to Makhhal and thence out beyond the district limits.

The river is navigable by native boats as far as Attock but between Makhhal and Attock the passage is difficult and often dangerous and the labour of getting the boat up against the strong current is very great. The river is heavily dammed from

snow-water, and is subject to tremendous floods. The average depth at Attock is 17 feet in winter and 50 feet in summer. There used to be a bridge-of-boats at Attock, but since the railway bridge and its sub-way have been opened, it has been done away with. A second railway bridge over the river at Khushalgarh is in course of construction.

The Indus is of no value to the district for irrigation purposes at present.

There are three well-marked drainage areas in the district Watershed which is divided by two very definite watersheds. The northern watershed follows the top of the Kala Chitta range across the district as far east as Fattah Jang, then runs due south to the Khari-Murat, and finally turns north-east by the crest of that range to the Rawalpindi border. North of this is the Haro drainage system.

The second watershed starts at the south-west corner of Pindigheb Tahsil near Makhad, runs in a straight line north-east across the tahsil and on to Fattah Jang, thence strikes south to the Khari-Murat, and then makes off north-east by the crest of the Khari-Murat range to the eastern boundary of the district. North of this line, west of Fattah Jang and south of the Kala Chitta, the country drains direct into the Indus. The chief drainage channel is the Reshi. South of this watershed all the district drainage is into the Soan. The Gandgarh hills on the north and the Salt Range on the south limit the catchment area of the district.

The northern drainage area, which includes the whole of Attock Tahsil, the Nala Circle of Fattah Jang Tahsil, and the north-eastern portion of the Gheb Circle of that tahsil, pours its waters into the Indus through two main channels, the Chel and the Haro.

The Chel is the only stream of the Chhachh plain, which it The Chel traverses along its southern border. It receives practically no drainage from the north but is fed by all the ravines which bring down water from the sudden ridge dividing the Chhachh from the Sarwala. Beginning in the Hatti marsh near Hazro it flows due west and joins the Indus after a course of about 20 miles, a few miles above Attock.

The Haro rising in the Hazara hills not far west of Murree, flows The Haro past Khanpur and cuts across a small portion of the Rawalpindi District near the village of Bhallar-top. Entering Attock Tahsil near the junction of Attock, Rawalpindi and Hazara districts, it flows north-west for about ten miles, then turns west and runs for about twenty miles below the main wall of the Gandgarh range, passing just north of Hasan Abdal. In the broken country east of Lawrencepur it turns south, leaves the Kherimar hill on the left and

CHAP I.A.
Physical
Aspects

runs through the west of the Nala Circle to the west end of the Kawagar ridge. Then flowing due west it passes south of Campbellpur and after a course of about fifteen miles through the Sarwala discharges its water into the Indus near Bagh Nilab twelve miles below Attock. The Haro is a most capricious stream. In its course through the Attock Tahsil it violates every point of the compass. In no part of its course does it flow for any distance in a constant direction. Every now and again some little hill starts up to give the stream another kink. Only in the Sarwala is its course uneventful. For much of its course it flows far below the level of the surrounding country in a channel cut deep into the rock and hard clay of the tract and flanked on either side by high precipitous banks. Add to this the sudden floods to which the river is liable and it is easy to see what a serious obstacle the Haro presents to district communication. The river is crossed by a wooden gader bridge on the Grand Trunk Road, and by an iron railway bridge close beside it near Burhan six miles from Hasan Abdal. It is usually fordable except when in flood but a ferry boat is kept up at Chhori Gariala on the cart road from Attock to Makhad. This road was constructed to connect Makhad with Attock, at the time when the former town was the terminus of the Indus Valley Flotilla. The bed of the river is generally stony and the water clear blue and limpid. There are no tributaries of any importance on the right bank. In the eastern part of its course through the district it is crammed up against the Gandgarh Range and to the west the only area draining into it from the north is the small dry tract sloping down from the sandy ridge between Chhachhi and Sarwala including Campbellpur. From the south the only tributaries worth mention are the Chhablat the Saggar the Nandra and the Shakardarra. The Chhablat rises in the west of the Rawalpindi Tahsil waters the south east corner of the Nala Circle of Attock and passing between Hasan Abdal and the Kandharipur hill flows north till it joins the Haro after a course of about 20 miles. The Saggar gathers all the streams which flow down the northern slopes of the Khairinar drain the fertile valleys of Hasan Abdal and Burhan to the north and carries the accumulated waters east to the Haro.

The most important tributary is the Nandra gathering part of the flow of water of the northern slope of the Khairi Murat. This stream flows north through the Ghebof Lattah Jang cut through the Kala Chitta in a deep gorge and emerges on the Nala Circle of Lattah Jang. Here it is joined by the Bahudra a considerable stream which takes its rise near Sangjan in Rawalpindi and flows west down the northern slope of the Kala Chitta. Near the Lattah Jang Nala the Nandra flows north west but on the Attock it at first turns due east and then flows in the valley between the Kala Chitta and Kawagar ridge. It joins the Haro near the

bridge which carries the Mann-Attock Railway across the latter river

The Shakardania is purely a hill torrent. It rises in the valley between the two ridges of the Kala Chitta, flows west, and bursting through the northern ridge by the gap which carries the Mann-Attock Railway, joins the Haro below.

The Haro itself is of some importance agriculturally. In the Nala ilaka, which is the first part of the Attock Tahsil into which it flows, and in the small portion of the Rawalpindi Tahsil which it drains, its waters are much diverted into cuts and small canals known as "kattha." This tract, which in Attock Tahsil comprises seventeen villages, is known as the Panjkattha, from the thirteen cuts or channels which take out of the Haro and irrigate the land. There are also many flour mills (*mandar*) on its banks especially at Jassian near Campbellpur, where there are a large number on the side streams between rocks and on artificial cuts, which have a very curious appearance.

Excellent fishing is to be had in the Haro and its tributaries in March and September. Portions of the Haro and the Chablat are preserved by the Northern India Fishing Association, which has its head-quarters at Rawalpindi.

The northern and western portions of the Pindigheb Tahsil drain direct into the Indus. The smaller streams are not worth mention, but the Reshi, which rises in the west of Fattah Jang under the Kala Chitta, crosses the whole of the tahsil from east to west. In its early course it is called the Tuthal, and takes the name of the Reshi only when it nears the Jandal Circle. The bed is generally deep and the banks rocky, and in but few places does the channel widen enough for a few wells to be sunk along its edges. It is of but little value to the agriculture of the tahsil, but is a serious obstacle to traffic from the north to the south. Its catchment area is small, and it has no tributaries of any length.

More than half the district drains into the Soan. Rising near Murree this stream, at first merely a mountain torrent, flows south-west across Rawalpindi District and enters Fattah Jang Tahsil near the village of Chauntra. Its course through the tahsil is south-west, and it receives the drainage of all the country south of the Khairi Murat Range. On leaving Fattah Jang it turns east, forms for about 60 miles the boundary between the Pindigheb and Tallagang Tahsils and falls into the Indus, on the boundary of this and the Mainwali districts just below Makhad. The Soan is a broad, rushing stream, treacherous and full of quicksands. Always dangerous, and impassable for days after rain, it exacts every year its tribute of lives. An elephant in the train of the Marquis of Dalhousie was engulfed in a quicksand when he was on the march to Kalabagh in 1850 and another also was nearly lost.

CHAP I A.

Physical
Aspects

The channel is broad and sandy, and on either bank are rich stretches of alluvial land thickly wooded, studded with wells and secure from famine in the worst of years. The river is everywhere fordable when not in flood. Very few cuts or channels have been constructed for diverting water for irrigation purposes. The river is subject to very heavy floods not only in the 'brasiat' in July and August but also in the winter rains of January and February and these floods prevent the construction of permanent irrigation works. In Fattch Jang Tahsil it receives two large tributaries.

The Fattch-
jang Sil

The Fattchjang Sil which rises near Rawalpindi receives all the drainage of the southern slopes of the Khairi Murat and various small streams from the north which curve round the eastern extremity and after a course of about 30 miles through the southern end of the tahsil joins the Soan on its northern bank near the boundary of Pindigheb Tahsil. In Fattchjang Tahsil the bed previously narrow and shut in between precipitous banks widens out and the stream meanders along between alluvial banks until it reaches the Soan. The channel always carries some water and heavy floods pass down after rain but the stream is small and unimportant compared with the Soan.

The Wadala

The Fattchjang tributary on the south bank is the Wadala which rises near Rawat in the Rawalpindi Tahsil and after dividing the Rawalpindi Tahsil from Gujar Khan and the Gujar Khan Tahsil from Fattchjang bends westward enters Fattchjang near its southern boundary and runs through Fattchjang for about 20 miles a few miles south of and parallel to the Soan which it joins on the borders of the Chakwal Tahsil of Jhelum. The Soan here receives the Karahi, Bhaguch and Sany feeders from Jhelum District and the meeting place is called the Tachmand or Five Waters.

In its upper reaches in Rawalpindi the Wadala is a mass of forbidding ravines but in this district it broadens out into a wide sandy channel. It carries little water at any time while the drifting sand of its bed is always spreading and enveloping the fields along its banks. The Sil and the Soan in their yearly scouring take much land and give back little but the Wadala gives back nothing in return for the land over which its sandbanks drift. There are many wells along the bank and much good low lying land but neither the well nor the alluvial lands of the Wadala can compare in fertility with the more favoured valleys of the Sil and the Soan.

The
Darya

The only tributary of any importance which joins the Soan is the Pindigheb Sil. It must not be forgotten that the Fattchjang Sil and the Pindigheb Sil are totally distinct and separate streams. A heavy rain comes with one of the Soan similarly there are two Pindigheb rains—one for the upper waters of the Pindigheb Sil

and the other the northern part of the Reshi The Pindigheb Sil rises in the west end of the Khauri Murat, and, receiving drainage from a multitude of small streams, enters the Pindigheb Tahsil as a rugged mountain torrent It is here known as the Tuthal, and is not called Sil till it broadens out near Pindigheb, where for a few miles fertile wells and avenues of trees are in pleasing contrast to the barrenness of the surrounding plateaux The area it drains is the whole of the southern part of the Pindigheb Tahsil together with a small western portion of the Fattchjang Tahsil between the Kala Chitta and the Khauri Murat

The Tallagang Tahsil, a high plateau, sloping from the Salt Range north-west to the Soan, is drained by a multitude of "Kases" all running north-west and all falling into the Soan The main drainage channels are two large streams both called the Gabhr and both rising near Jaba in the Salt Range in Shahpur District One curves to the east and then to the north dividing Tallagang from Pind Dadan Khan and Chakwal, the other to the west and north-west forming the boundary with Mianwali District Both fall into the Soan The Draggar rises south of Tallagang and flows north past that town and Kot Sarang The Ankar is a large single stream only north of Tamman. South of that town it is a great network of streams and ravines covering the centre of the tahsil and stretching back to the Salt Range The principal stream rises in the Salt Range behind Thobá Mahram Khan The Leti which flows in one single channel from the Salt Range to the Soan at Trap, forms the boundary of the Mial and Pakhar Ilakas, and was formerly the western boundary of the tahsil Of the streams the Leti is the deepest, and has little culturable land on its banks, which are high and rocky, the Ankar at first also runs between high banks, but latterly widens out and has several prosperous villages on its banks The banks of the Diaggar are generally steep, but here and there expand and afford room for several flourishing little wells These torrents are not utilised for purposes of irrigation, though a certain amount of land on the banks of a few of them benefits by their floods

Tallagang
drainage

There are no lakes in the district The only marsh of any size is at Hatti on the Grand Trunk Road about twelve miles from Attock This is generally known as the "chel," and is 607 28 acres in extent Some rice is cultivated here At times very fair snipe and some duck shooting are to be obtained

Lakes •

Speaking generally, the district cannot be said to be well supplied with water The Attock Tahsil is almost all very well off, and the northern portion of the Fattchjang Tahsil and the whole valley of the Soan are well supplied with streams and wells But elsewhere wells are decidedly uncommon with a few rare and costly exceptions the only spots upon which they are built are the stretches of level ground which sometimes fringe the course of a "kas"

Water-supply
of the
district

CHAP. I. A

Physical
Aspects

The high arid uplands and plateaux of Pindigheb and Tallagang have very little water even at the best of times. Unless there is a natural spring the only resource is a tank or a water hole both liable to failure when long journeys have to be made in search of water the cattle often leaving their own villages for the same reason.

Geology

Some information regarding the geology of the district will be found in Mr. Medlicott's pamphlet on the Geology of the Punjab and in a paper on the Rawalpindi Hills in Volume V of the "Records of the Geological Survey." The Geology of the Salt Range is referred to in the Jhelum Gazetteer where references are also given to the standard authorities.

The foundation of the Tallagang Tahsil is with trifling exceptions an all-compacted light grey sandstone sometimes covered with a depth of more or less sandy soil sometimes close to the surface or cropping up through it especially in the higher parts, which from their exposed situation have been denuded of nearly all the soil that covered them. The rest of the district south of the Kala Chitta Range is a mass of dark friable sandstone which forms the great range of the Khairi Murat and the south part of the Kala Chitta. The sandstone is never far from the surface and crops up in ridges and pinnacles all over the tract but especially in the Pindigheb Tahsil. The pebble ridges which are a marked feature of the Rawalpindi Tahsil are also much in evidence here where the south west of Pindigheb and the whole of Makhra is a mass of forbidding pebbles and sand. The north part of the Kala Chitta is pure lime stone and the tract lying along its skirt and including much of the Sarwala and the Nala tract of Attock Tahsil and the whole Nala tract of Litchang partake of the same formation. Even in the Khairi Murat range limestone crops out amid the sandstone and forms a characteristic feature of the range. Kankar is everywhere in the stiffer soils and materially diminishes their power of withstanding drought. The Chhachhi and some of the Sarwala are alluvial in character but the rest of Attock Tahsil to the north is of sandstone formation and is geologically connected with the Grandgarh range. Kallar appears sporadically chiefly in Tallagang Tahsil in the form of barren patches in otherwise fertile fields. It seems to be now certain that Kallar is not a water formerly supposed directly due to salt washed down from the hills though temporary damage is sometimes caused but in general the evil arises from stagnation of the subsoil water when the salts are brought to the surface by evaporation and capillary attraction. Experiments conducted with the aid of canal irrigation in the area affected tend gradually to expand the area in years of deficient rainfall and decreasing though probably in the long run not to quite the same extent in years when the

rainfall is heavy, and counteracts the tendency of the salts to collect on the surface

CHAP I, A

Physical
Aspects

The flora of the district is unimportant. The only forest at all worthy of the name in the district is that on the Kala Chitta Range. There are various preserved areas, however, elsewhere in the district, as on the Khermar, Kawagai, Khairi Murat Hills and in the Narrara tract. All the large landowners make their own rakhis, in which they carefully preserve the grass and wood, and allow no one to trespass. But in general the district is very bare. The vegetation is poor and sparse and the country is thinly wooded.

Botany

Everywhere the most common tree is the Phulahi (*Acacia modesta*). A few specimens are large trees with heavy timber, but in general it is stunted, with gnarled and contorted trunk. It is perhaps the most important tree in the district, because it is the only one which is really plentiful. Goats and sheep feed on it. The wood is dark, strong, heavy and close-grained. Oil mills are made from the largest specimens, and ploughs, well-work, and all manner of agricultural and domestic implements from the smaller wood. For these purposes it excels all the other timber trees of the tract. As it is a tree of very slow growth, its wood is very durable, but if it is not cut down on full maturity the timber soon decays and becomes useless.

Trees

The more graceful Kikar (*Acacia Arabica*) is found along roads and among the cultivated fields. In the Soan valley there are some fine groves of Kikars planted and carefully preserved. Near and in the hills it does not seem to succeed, being probably killed down by the severity of the winter frosts, by which this tree is readily affected in the first years of its growth. Where it grows at all, it grows very rapidly. It is perhaps the most useful of the district trees. The timber is hard and durable, considering its quick growth, good for ploughs and well wheels, for cart-making and a variety of other purposes, while it is also useful for burning. The bark and the pods are valuable tanning agents, the latter also affording excellent food for sheep and goats, and the leaves, too, are freely eaten by all stock in times of drought. The gum that exudes from the tree is an astringent medicine.

The Shisham is fairly common in the richer parts of Attock Tahsil. South of the Kala Chitta it is comparatively rare, but is found, especially in the east, clinging to the banks of ravines and torrent beds.

The Khair (*Acacia catechu*) grows in the Kala Chitta and Khairi Murat Ranges. But next to the Phulahi the commonest hill wood is the Káo (*Olea europaea*) or wild olive. In the plains

Physical Aspects

it is found only in the Nala Circle and is always a mark of good soil and generally of limestone soil. It flourishes on the Kala Chitta the Khairi Murat and the Kawngar hill, and only there attains to considerable size. Goats and sheep browse upon the leaves which are useful for cattle also in times of scarcity. Standards outside reserved forests are kept small by constant browsing. The fruit is neither eaten nor crushed for oil. The wood is very hard and good though small. Sticks combs charms and rosaries are made from it.

The Ber (*Zizyphus jujuba*) is not uncommon. The leaves and young shoots are useful as fodder and the wood for house building and fuel. The fruit is a not unimportant article of diet. A small variety called "beri" or "malla" (*Zizyphus nummularia*) grows freely as a shrub in Tallagang where it is cut over every year the dried leaves mixed with chopped straw being considered a valuable fodder for cattle particularly milch kine. The branches are used for making hedges. The fruit too though small, is eaten.

Dhrek (*Melia sempervirens*) nowhere grows wild. It is planted near wells and houses, especially new wells and houses, as it grows rapidly and is useful as a shade tree. But it is not very plentiful. The wood is of very poor quality, but is used for light rafters and the like, also for plough yokes (panjāl).

Bohr or banyan trees (*Ficus indica*) and less often the 'pipal' (*Ficus religiosa*) are occasionally seen

The tūt or mulberry is found among roadside trees and in Attock Tahsil seldom elsewhere.

Druski Worid.

Generally vegetation is better towards the east. Towards the west it gets thinner and scantier. The leafless *Larid* (*Capparis aphylla*) becomes common and always marks bad soil. It grows on rough lumpy ground and though seldom more than a large bush it sometimes becomes a tree of small size. The ripe fruit (pinji) is eaten and the half-ripe is pickled (dela). The wood is used for fuel and for light lath work in village houses. The *Jil* (*Salvadora oleoides*) with its pithy fruit is found near the Indus. It is sometimes a tree but more commonly spreads into a bushy undergrowth. *Lasi* also grows near the Indus and on Kallar land too salt to produce anything else. It is always a sign of aridity and desolation. It affords excellent grazing for camels and cattle will eat it if very hard put to it for food. It is not to any extent burnt for *guggi* or charcoal as is commonly done in the adjoining district of Shikhar.

As far as the commonest of the hull shrub are *Adonis* (Adonis vernalis) and *Delonix* (Delonix elaeagnifolia). *Adonis* is green everywhere. The flowers are white, with rather an evil

smell, but are much beloved of bees. The shrub is useless except as fuel for native limekilns and to a small extent for making charcoal. *Sannatha*, a quick-growing shrub, often reaching ten feet in height, but degenerating after ten years, often covers the entire slope of a hill. It is a pleasant looking shrub with glistening dark green leaves. It is very inflammable, even when green. Except for fuel and light roof-work it is useless.

The *ghaníá*, or oleander (*Nerium odorum*), with its pretty pink and white flowers, is common in many of the torrent beds. Its leaves are poisonous, and animals bred in the district always avoid it. Imported stock seem to have no such instincts. The stalks are used for pipe-stems and ox-goads.

The straggling *ah* with its broad leaves and woody stems is a familiar object on poor land. It is generally considered a useless weed, but it can be made to serve various useful purposes. The stalks are burnt, goats browse on the bitter leaves, fibre can be got from it, and the cotton-like down in the pods is considered a luxurious stuffing for cushions.

The thorny "*pohli*," not unlike a thistle, but with a yellow flower, covers acres of the district after the rabi harvest. The seeds are edible and are often eaten in years of scarcity. The most intrusive of all weeds, however, is the "*buhát*" or "*pyáá*," an onion-like weed, which occurs all over the district, and may often be seen filling entire patches in wheat fields, having choked the growing corn. Its black seeds are sometimes ground and eaten by the very poor in times of great scarcity. "*Bhakhra*" is another common weed, which produces in the autumn an abundance of triangular spiked seed-pods. In times of drought these are ground and mixed with flour to make a black and sour substitute for ordinary wheat cakes. The "*haimal*" (*Pegarus haimal*) is also common, it is useless, but does no harm.

A very useful weed (if it can be so styled) is the *chanáka* (*Diptotaxis griffethsi*), a sort of wild oilseed rather like *tánáma*, but with a violet flower. It grows freely in Tallagang in favourable years, and the seed is collected and sold for export to Amritsar at 9 to 12 seers per rupee. It is there known as "*khúbb kalán*," and is used as a drug in fever and debility.

The grasses of the district are of importance, as in many places there is very little fodder to be had for the cattle (apart from fodder crops specially grown). Unfortunately grasses are poor and scanty, especially in Pindigheb, and good supplies are to be obtained only in areas especially retained for grass production. *Dub* grass is not much found. *Khabal* (*Cynodon dactylon*), the best of all for horses and cattle, is hardly found at all. This is a good, short, green grass, growing chiefly on the boundaries of fields of good soil, and to be had at all times of the year when rain has

CHAP. I. A.

Physical
Aspect

fallen *Surink* (*Panicum colonum*) is a longer grass growing best in places where water has been lying. It is cultivated to a small extent as a cereal and grows up freely in the crops of the autumn harvest. It dries up after the rains have fully ceased. Up to the time of ripening it is a very good grass but after that it is little good as it completely dries up. The coarse *dilth* is much the most common. It grows in poor land but is more harmful than useful. It is of a bright green colour and is eaten by cattle only when nothing else can be got. *Barlu* is another long grass ripening in the harvest sowing itself. It is said to be injurious to cattle when unripe but fairly useful afterwards. Hill grasses *chitti* and *phaliar* are the most common fodder grasses.

The most valuable grass of all is perhaps the '*surt*' (*Saccharum munja*) which occurs chiefly in loose sandy soil near the beds of torrents and is generally self sown but sometimes planted as a boundary or as a protection from drifting sand. It is especially common in the Sul Soan where some profit is derived from its sale enough at least to make it worthwhile in places to leave untilled the land on which it is found. It grows in large stools often 12 feet high the lower part being formed of thick reeds called *litti* out of which springs the *tilli* or thin part of the stalk which carries the large feathery white flower and the whole is wrapped round by the leaf called *munj*. *Kutti* is used in the roofs of rafters when wood is scarce and from it are made the heavy basket from which the cattle get their feed as well as chairs stools and the like. The *tilli* is useful for all light basket work while the *munj* is the common material for village rope making.

F.

The largest wild animal found in the district is the leopard which is occasionally met with in the Kala Chitta and on Sakasur hill. They are usually shot by means of sitting up over a kill or over a goat tied up in the jungle at night. They prey chiefly on the mountain sheep or 'drial' but at times do damage to sheep and goats and sometimes attack horned cattle also.

The Indian hyena also occurs in the hill but is not common. The jackal is occasionally seen and is continually heard in all parts of the tract.

The red or brown (squirrel) (*Sciurus leucurus*) is afforded the best large game shooting of the District. It is found in the Kala Chitta Range and outlying parts in the Narra hill and the Salt Range and in a good deal of the ravine country also. Even at a distance from the hill they are found.

It is very common in the northern corner of the Talla and Talal valleys and the ravine and is shot throughout the south-west of the Talla and Talal Hills where the best shooting is to be had. It varies in size from year to year but it may be

said of all the country indicated above that the sportsman is unlucky who in three or four hours' walking does not see a fair amount of game, though he will usually have to work hard and long to secure a really good head. Heads of from 21 to 26 inches are good, certainly well above the average. The *úrial* has the reputation of being difficult to approach, but the difficulty seems to have been a good deal exaggerated. The males and females separate during the rainy months, Sáwan, Bhádon and Assu (mid-July to mid-October), the pairing season then follows and lasts about five weeks. The young are dropped about the end of April there being generally two, for the first three or four days they are helpless, and a considerable number are caught, and kept as pets, but almost always soon die. A male of one or two years is called *khíra*, *chapra*, or (at two years) *dúnda* there is no special word for a three-year-old, one of four years is *changa*, and one of six *chhuqa*, anything above that being a "full male." The *chapra* has horns up to about 10 inches, the *changa* up to about 21, in the *chhuqa*, the beard becomes prominent, black at first, but hoary white in very old age. The age can be told from the teeth.

The *chinkara* or ravine deer, (the Indian gazelle, *Gazella beretti*), generally called *huan*, occurs in the Mára of tahsil Attock, in the south of Pindigheb, and in the ravines in some parts of the Pindigheb plateau, but is not common. They are said to breed twice a year in April-May and October-November. Bucks and does are almost always seen together, and the former seem if anything the more numerous, a point in which they differ from the *úrial*. Their horns are usually about 10 to 11 inches in length, but there are a fair number with heads an inch or two longer. There are no black buck in the district. Hares are to be found on all the low hill spurs, but are not often plentiful.

The blue rock pigeon is common, especially in the Salt Range and the Kala Chitta. The Indian stock-pigeon also visits the District in the cold season, and has been shot in July and September. It would seem, therefore, that it does not migrate. Of partridges the *chikoi* (*launkh*) is found in the Kala Chitta, the Salt Range and the Nariara hills, but is not plentiful. The seessee (*susse* or *chinkala*) is plentiful in the lower and more barren foothills and ravines all over the District. The grey partridge (*tittar*) is fairly common everywhere, but the black partridge is found very rarely, if at all. The large sandgrouse, *bhatittar* (*P. arnanius*) is plentiful in Tallagang Tahsil. The small sandgrouse (*P. castus*) is also fairly common in the stubbles of *báira* and *moth*.

Quail in large numbers visit the District in spring and autumn. Snipe are rare. The best *ghul* is at Hattí, but they are also shot

CHAP. I. A.

Physical
Aspects.

in small numbers in a *jhil* on the Soan near Shuh Muhammad Wali in the extreme north west corner of Tallagang

The ordinary bustard or *ultra* here called *Tharmohr* is fairly common in Tallagang and Pindigheb especially in the west of the former tahsil the *Uramura* fields in the morning and evening being the best place to look for it. The demoielle crane or *kulan* here called *kunj* is common in the cool months in the neighbourhood of the Soan where the natives make a practice of catching them on the wing with a simple kind of lasso made of a long piece of cord with a stone at the end of it. The grey goose (*mag*) is sometimes met with on the Soan. Duck are also found in the sea on practically wherever there is water. Mallard, teal, pochard, gadwall and the ubiquitous shoveller are amongst the varieties which visit the District.

Although there is thus a large variety to choose from sport in the District is not good but game would probably be more plentiful if there were not such a large number of guns always ready to shoot it wherever it is to be found and if netting and snaring were not such prevalent practices with the natives of the District.

Hawking is a very favourite sport with most of the natives of the upper class throughout the District. In the Pindigheb Tahsil the *chit* and hare and duck are the favourite quarry and in the low hills partridges and *chikr*. Throughout the District however hawks are flown at almost any game and many of the species are great poachers. The snaring of birds is also carried on to a great extent and many of the natives shoot game.

Fishes

Snakes are not so common as in many other Districts but abound in the hills. The commonest kinds are the cobra and karai (*Viper trisphe* and *Bungarus ceylon*). A brown viper is not uncommon in the lower hills. There are also some non-venomous snakes resembling the Bhambur lizard of different kinds are common including the familiar house lizard or gecko, tree lizard and several varieties living in holes in the ground of which the large *chik* is the most important.

Fishes

The commonest fish in the rivers of the District are the *chik* and *chik* and the best streams are the Haro with its tributary the Chablat and the Soan. There are of course *chik* in the Indus but the best fishing is in the Haro. The fishing here is very much damaged within recent years by dynamiting the pool and by indiscriminate netting and the number of fish has nearly ceased to be large as it used to be. In 1888 the Northern India Fishing Association was raised and portions of the Haro, Chablat and Soan are now strictly protected. Fish are of very importance to the people as an article of diet.

Swarms of locusts (*mahr*, *Acridium peregrinum*) often make their appearance in the southern portion of the District, occasionally doing very great damage to trees and crops. The last serious visitation of the kind was in late spring of 1891, when the young wheat crop in Tallagang and Pindigheb was almost entirely destroyed, less serious damage being done in other parts of the District. In Tallagang this is well remembered as the locust year (*mahr málá sál*) from which the agriculturists commonly date events. Locusts have several times recently invaded the District, sometimes in great force, but have come at a season when they could not do very great damage. In the long run perhaps more harm is done by the *tola*, a kind of cricket which is always present in the summer in great or small numbers, and sometimes does much damage to the autumn crops. White-ants also injure the young crops in seasons of drought, besides doing damage to other property. The honey-bee is common in the Salt Range, and the honey is much appreciated by the people, though somewhat insipid.

There is no record of the temperatures in the District at different times of the year, but it is certain that the extremes of heat and cold are very severe. The high upland plateau which forms the whole of the District south of the Kala Chitta Range is baked under a hot sun in summer, and in winter a bitter north wind prevails, the cold being often intense. In Attock Tahsil the summer is short, and the cold weather long and severe. But the climate is not unlike that of the ordinary Western Punjab District. The cold weather comes to an end in April, about the middle of which month the temperature begins to be uncomfortably high, and continues to rise through May and June till the monsoon breaks, usually in the last week of June or the first week of July. With the coming of the rains the temperature falls considerably, though the damp heat which follows any cessation of the monsoon for more than a week or ten days is often severe. In the western portions of the District, among the rocks of Attock, the sandy slopes of Jandal, and the low hills of Narrara and Makhad, the summer heat is of the most intense description, and is found almost unbearable even by the natives of the tract. The wells and tanks dry up, hot winds blow, and the glare of the sun is terrific, reflected as it is by white sand and almost red hot rocks. The breaks in the rains are much longer, and even in August sometimes the country appears quite dry and resembles a furnace. The inhabitants are nevertheless a fine robust race, but in Pindigheb and Tallagang they suffer much from tapeworm. The rains generally come to an end about the beginning of September. Towards the end of that month the nights begin to be sensibly cooler, and the beginning of the "cold weather" soon follows about the middle of October, though the heat in the sun

CHAP I A

Physical
Aspects.

remains considerable for some weeks longer. The end of September and the beginning of October after the cessation of the rains are sometimes feverish. The latter half of October and November are generally the most delightful part of the year. There is little rain and the air is cool with bright sunshine. Through the winter months the District enjoys almost perfect weather with bright days and cold clear nights with generally some frost in the two coldest months interrupted at more or less frequent intervals by spells of cold raw rainy weather due to the winter rains which usually begin soon after Christmas and end with February though earlier and later storms are not uncommon. Towards the end of March the sun again becomes powerful. East winds which are very trying are often prevalent in the cold weather. The months from April to August are notably the healthiest. Pneumonia and bronchitis at other seasons prevalent are then less rife and fever also is less severe. The district on the whole is very healthy.

Statistics of rainfall are given in Tables 1 & 2 of the statistical volume of the District. The recording stations are at Tahsil headquarters and these stations are not well placed to record the average rainfall of the whole tahsil. The rain gauge station at Tallagang is situated at the extreme west of the tahsil and the rainfall recorded at it is heavier than that of the tract which it represents. Probably in Attock Tahsil there is more rain in the outlying parts than in Attock itself but appearances are deceitful and Attock in the hot weather even after a thorough soaking never obtrudes the fact. In Pindigheb on the other hand it may be said that nowhere in the tahsil is the rainfall greater than at Pindigheb itself. General rain over the whole tahsil is uncommon one village or one tract getting a soaking while the adjoining country gets little or nothing. The Mulhad hills are often left without any rain at all when the rest of the tahsil is doing well. Generally the rainfall seems to be very capricious. The further the tract lies westwards from the Himalayas the less rain as a rule it gets. The rainfall of the whole district is much less than in the adjoining tahsil Rawalpindi and Cujar Khan of Rawalpindi District. But the broken nature of the country and the many ridges and hills which start up cause local exceptions to this rule. Lava for instance in the extreme south west under Salwargat has as much rain as any part of the southern tract while many villages under the Kala Chitta do not seem to profit by their situation. Overhanging hills come in some part to attract rain in others to repel it. The rainfall seems also to follow the river valleys in a certain manner. The valleys on the Samalkot get much more rainfall than a few miles distant from it.

For the District as a whole the rainfall is on the average at least very uncertain varying greatly from year to year. All this can

be said for Tallagang is that the rainfall varies from about 20 inches in the more favoured eastern parts to 15 or even less in the great western plains. Tallagang East may be put down as getting about 18 inches in an average year, and Tallagang West about 15 inches. The rainfall at Pindigheb closely approximates to that in the better parts of Tallagang. The rainfall at Fattah Jang is much greater than that of the rest of the district, but is far less than at Rawalpindi and Gujar Khan. It averages about 23½ inches per annum. The average yearly rainfall at Attock is about 18½ inches. What is almost as much of importance as the amount of the rain is its distribution in time. A small rainfall well distributed is infinitely superior to a heavy fall crowded into a few abnormal storms, with long intervals of aridity both before and afterwards. What is required is a heavy fall in the first or second week in July, followed by occasional and regular showers, and finally a big downpour in the middle of September, so as to ensure the germination of the wheat crop and the ripening of the kharif. It is this September rain which is all important as on it depends the spring crop, which makes or mars the prosperity of the district. Provided the wheat crop is secured, it does not much matter, except in parts of Pindigheb and Fattah Jang, and there to a less degree, what happens to the kharif. For ripening the wheat heavy rain is required in January and subsequent showers all go to help. In Attock Tahsil as a rule the cold weather rains are very regular. It was their failure in 1902 which made the rabi of that year so bad. The moist soil of the Chhachh and the light sand of the Sarwála circle keep their vigour a great deal longer than the thirstier but stronger lands of the Nala circle. Thus in 1903, when the winter rains did not come till early in March, the Chhachh and Sarwála circles had bumper crops, but the failed area in the Nala circle ran as high as 43 per cent.

The rainfall in Fattah Jang is generally sufficient to mature baram crops, but is often ill-distributed. Heavy rain in July and August will be followed by a break in September, or a failure of the early monsoon is followed by a burst in September too late to save the crop, or good autumn rains are followed by bad winter rains. The best year of all was 1893-94, when the total rainfall was nearly 40 inches. The September rain is the most precarious of all. It may be said with confidence that if the average rainfall with the average distribution fell every year there would be no cause for anxiety about the "baram" crops of Fattah Jang. In Pindigheb also the September rains are everywhere precarious, and it is common for the rabi crop to be left unsown for want of moisture. The winter rains are generally late, and in a bleak hot country like this where the kharif is nothing and the rabi everything, it is the September rains and the early winter rains which determine the character of the year.

CHAP I A-

Physical
Aspects

In Tallaging too the critical month is September and the rabi crop is all important. The autumn rains which provide the moisture necessary for sowing appear to be much more uncertain than the Christmas rain. Locally the following names are sometimes used for the various seasons. The hot season is called 'Unhala' the rains as elsewhere Barsat the spring "Khuli Bahar" and the autumn and winter Thandi Bihar.

Earthquakes
1

No distinctive cyclones or earthquakes are on record.

Earthquakes do occur very rarely but though perceptible enough they are too slight to do any appreciable damage.

Floods are of frequent occurrence in the Indus but seldom do serious damage. The only flood that caused immediate serious loss and permanent damage was the great flood of 1841. The downward rush of water caught the villages from Yam to Sirkah was headed up in the Attock gorge and ran back upon the villages from Jabr to Shadi Khan. The former villages were wholly swept by the flood in the latter half the village lands were covered with sand and boulders and half ruined. Though such a calamity is rare and quite unknown in the narrow channel south of Attock floods rendering it extremely dangerous to cross the river are very frequent and serious loss of life is not uncommon. In 1880 a marriage party of 75 persons including some bandsmen of the Guides were crossing the Indus at Attock when a storm and flood overtook them and sunk the boat. Fifty-two persons, of whom twenty-four were women were drowned.

The presence of several fine springs of water made it possible to make pretty gardens in its neighbourhood, and in times past the garden of Wáh, so named from the cry of admiration, said to have been extorted by its appearance from the Emperor Akbar, was possibly once very beautiful of its kind. It used to be one of the resting-places of the Emperors on their way to Kashmír, but it is now a tangled wilderness, exactly as described by Colonel Cracroft 25 years ago, and its condition does not reflect much credit on those to whom it was made over.

Colonel Cracroft thus describes it: "Time has left nothing but the ruins of buildings, parterres covered with grass and weeds, choked reservoirs, a jungle of trees, a scene of desolation in the midst of vegetation." It is little better now save that the *báádár* has been put into tolerable repair.

To the north-west of the Hasan Abdál hill numerous springs of clear, pure, limpid water gush out of the ground, and form a clear stream which flows past the east of Hasan Abdál and falls into the Wáh stream. The tank of Bába Wáh, or as it is now generally known Panja Sáhib, is at the foot of the Hasan Abdál hill, and is filled by one of the springs above alluded to with beautiful clear water which constantly flows through it. It is kept full of fish and is surrounded by brick temples, and is much frequented and well known. At one end of the tank, there is a rude representation of a hand in relief on a rock, from underneath which the water flows into the tank. The Sikhs ascribe this mark to their founder Bába Nának who (they say) summoned the spring from the top to the bottom of the hill by placing his hand on the rock in question and invoking it, and that the impression remained ever since. The fact that the hand is *in relief* is of course neglected in this legend. This is the story generally told by the common people in the neighbourhood, but the full legend is given in General Cunningham's account of Hasan Abdál.

Close to the Panja Sáhib tank, a little to the north of it, is the well known enclosure, containing a tomb, said to be that of one of Akbar's wives. There are two very old cypress trees growing beside the tomb, but the whole enclosure has the same decayed look which characterises the garden of Wáh. It is, however, curious and interesting, and deserves a visit.

The following is General Cunningham's account of Hasan Abdál as abridged in the last edition of the *Ráulapindi Gazetteer* —

"At $11\frac{2}{3}$ miles to the north-west of Taxila, Hwen Thsang visited the tank of the Serpent King Elapatra. It was 100 paces or about 250 feet in circuit, and its pure and limpid waters were fringed with lotus flowers of different colour. Both the direction and distance of the Chinese pilgrim point to Hasan Abdál, which

CHAP I B
History

bears north west 10 miles distant from Shah-dheri by the new main road and at least 11 miles by either of the two old roads. This agreement is fully confirmed by the presence of the famous spring of Baba Wali or Panja Sihub as it is now called by the Sikhs. The shrine of the saint is situated on the peak of a lofty and precipitous hill about one mile to the east of the town. At the north west foot of this hill numerous springs of pure limpid water gush out of the ground and form a clear and rapid rill which falls into the Wali rivulet about half a mile to the west of the town. The tank of Baba Wali or Panja Sihub is a small square reservoir of clear water and generally full of fish. It is surrounded by small dilapidated brick temples and on the west side the water gushes out from beneath a rock marked with a rude representation of a hand which the Sikhs ascribe to their founder Baba Nanak. The place has been briefly described by Elphinstone Moorcroft Burnes and Hugel but the legend of the spring is given by Moorcroft alone both he and Elphinstone take Baba Wali and Ha'm Abdal for one and the same person. But according to the information collected by General Cunningham Baba Wali Kandhari was a saint from Kandhar whose *Zinat* or shrine is on the top of the hill while Ha'm surnamed Abdal or the mad was a Gujjar who built the Sarai which still goes by his name and whose tomb is at the foot of the hill."

of Hasan Abdāl told General Cunningham the following curious version of the legend —

“Janak Rāja had two servants, named Moti Rām and Nānak. On the occasion of a particular sacrifice the Rāja appointed separate duties to each of his servants, and amongst them Moti Rām was appointed to keep the door, and Nānak to remove the leaves in which the food had been wrapped. During the ceremony a dog rushed in through the door towards the Rāja. Moti Rām followed the dog and broke its back with a stick, when he was severely reproved by Nānak for his cruelty. Rāja Janak then addressed his two servants saying, ‘Moti Rām you have behaved as a Malechh, but you, Nānak, as a man full of compassion. In the Kal-jug you will both be born again, Nānak in Kālu Khatī’s house in Talwandī, and Moti Rām as Walī in the house of a Mughal in Kandhāī. When Bāba Nānak was reborn, he went to Walī’s house in Kandhāī, and said, ‘Do you remember me?’ ‘No,’ said Walī, ‘but do you open my eyes.’ Then Nānak opened the eyes of Walī, and he saw and remembered his former birth, and fell at the feet of his former companion. Nānak then turned Walī into wind and himself into water, and they both came to the town of Haio, which is now called Hasan Abdāl, where Nānak placed his hand on the rock, and they resumed their shapes. But ever since then the pure water has never ceased gushing forth from the rock, and the pleasant breeze has never ceased playing about the town of Haio.”

In this form of the story General Cunningham recognizes a genuine Buddhist legend, which may be almost completely restored to its early form by substituting the name of Buddha for that of Nānak, and the name of the Naga King, Elapatia, for that of Moti Rām. As to the hand-mark upon Bāba Nānak’s stone, an explanation amusingly suggestive of Scott’s Antiquary is given by Mr Delmerick. The story told by many, even devout Sikhs being among the number, is that one Kamma, a Muhammadan mason, cut the mark upon the stone for his own amusement, and that on one occasion during the reign of Ranjīt Singh, when a raid was made upon the village of Hasan Abdāl by a body of Sikhs, all fled except one Naju, a *falu*, who, in order to save himself, boldly declared that he was one of Bāba Nānak’s *falns*. Asked how he came to know of Bāba Nānak, he invented the fable of the saint’s miracle and appealed in proof to the hand-print on the stone. The Sikhs believed him, and set up the stone. Many highly respectable residents of the town admit that before Ranjīt Singh’s time there was no shrine or place of Hindu worship at Hasan Abdāl.

On leaving the Nāgar fountain, Hwen Thsang proceeded about five miles to the south-east, to a gorge between two

CHAP. I. B.

History

mountains where there was a *stupa* built by Asoka about 100 feet in height. This was the place where Sakya Buddha was said to have predicted the period when the future Maitreya Buddha should appear besides the *stupa* there was a monastery which had been in ruins for a long time. The distance points to the neighbourhood of Baoti Pind where are the ruins of a large town and of several Buddhist monument. But the bearing is east which it certainly should be as a south-east direction would have carried the pilgrim far away from the hills into the open plain about half way to Kala ka Sarai. Baoti Pind is a small village situated on an ancient mound or *pind* on the right bank of the Baoti or Boti nullah and at the west end of a rocky hill which stretches as far as the Haro river. In the gorge between the Baoti ridge and the Hasan Akhal ridge there is a small hill forming three sides of a square which is usually called Langarkot but is also known as Srikot. This was the name of the fort which was formed by closing the open side of the hill with a strong wall. The north side is about 1,000 feet in length and each of the other three sides about 2,000 feet which would make the whole circuit of the place just one mile and a half. The remains of numerous buildings and tanks are traceable in the lower part of the fort and of walls and towers along the crests of the ridge. The hill is everywhere very rocky but on the north and east sides it is precipitous and inaccessible. The highest point of the ridge is at the north-west angle which is about 300 feet above the fields. On this point there are the remains of a large *stupa* which is visible for many miles all round.

This however is not the Maitreya *stupa* of Asoka as a deposit excavated from its centre by General Cunningham was found to contain a gold coin of about A.D. 300 or 400 which is of very common occurrence in the Punjab and N.W. India. The other objects were a small flat circle of gold with a bead drop in the middle, a minute silver coin much worn, some small coloured beads and some fragments of bone. The state of the deposit showed that it had never been disturbed and the presence of the gold coin therefore proves that the *stupa* is not older than A.D. 400 and cannot be the famous *stupa* of Asoka. The ancient coins however which are found among the ruins in considerable numbers show that the place must have been inhabited long before the time of Asoka and the natural advantages which the site possessed must have rendered it a place of great importance. It is probable that the place must have been occupied from the very earliest times and General Cunningham has little credit to rest his identification of the *stupa* as the site of the Maitreya. There is even though it is now very old a stupa visible from the river and the hills. The name of Baoti Pind is very probably General Cunningham's mistake.

but that of Langarkot an old one. The people have no tradition about the place, except that the fort had belonged to Rájá Sirkap, the antagonist of Rasúlu whose name is associated with all the old cities in the Sindh-Ságar Doáb.

The country to the north of the Salt Range contains but few remains of archæological interest. There is an old Buddhist well at Mana, a village at the foot of the range, which has been described by Cunningham at pp. 93-94, Vol. V, Archæological Survey Reports. The well is square-mouthed for the topmost 10 feet, and contained Kharoshthi inscriptions on three sides, of which the report gave several versions in plate XXVIII accompanying it. Cunningham thought he made out, almost certainly, the date, Samvat 58, but that nothing more could be made out, until the inscriptions were removed from the well and cleaned. Two of them were so removed by Mr. J. P. Rawlins of the Punjab Police, and are now in the Lahore Museum. They are dealt with by Dr. Fuhler in the Progress Report of the Archæological Section, North-West Provinces and Oudh, for 1897-98, but unfortunately the only portion readable with certainty proved to be the word Siamanera, or "Buddhist lay brother." The third inscription, it is presumed, remains in the well.

There is another small square-topped well about 8 miles south-east of this, close to the village of Qádirpur, in the Tallagang Tahsil, which is also probably very old. The people there say that it was not constructed in their time, or the time of their immediate predecessors, but was brought to light by a villager ploughing his fields a good many years ago, having been previously covered. It has no inscriptions.

Some twelve miles east of the junction of the Soán with the Indus, between Makhad and Kálábágh, and about three miles due south of the village of Sháh Muhammad Walí in the north-west corner of the District, is an old temple called Kálar or Sassí da Kallara, which has hitherto escaped notice. It is situated at a height of about 1,100 feet above sea-level, on the edge of a hillock rising steeply from the bank of the Kas Letí, one of the torrents, tributary to the Soán stream, which descend from the northern face of the Salt Range, it here passes through a rough tract of hillocks and ravines. The temple is in a ruinous condition, due largely to the gradual wearing away of the soft sandstone hillside on the edge of which it stands and its further decay will probably be rapid.

A few of the principal measurements are as follows — exterior extreme length, including portico, $22\frac{1}{4}$ feet, extreme breadth, 16 feet, height $23\frac{1}{2}$ feet, excluding the pile of bricks on one corner. Interior the temple is a square of $7\frac{1}{4}$ feet, and the portico had apparently almost the same floor measurements.

CHAP I B

History

Height from floor of temple to top of dome $14\frac{1}{2}$ feet to top of upper chamber including the thickness of the beams above it $18\frac{1}{2}$ feet

The temple is built of large bricks two inches thick varying in length from $1\frac{1}{2}$ to 17 inches or more and in breadth from 10 to $10\frac{1}{2}$ inches. On the outer walls these bricks are elaborately carved in decorative designs of a simple character.

Within the temple (which was reached through a portico divided from it by a short passage) at a height of 7 feet from the floor is a band of ornamentation 8 inches deep repeating part of that on the outer walls. The interior of the temple and portico is otherwise plain—it shows signs of having been once plastered.

Ten feet from the floor the corners are filled with six courses of overlapping bricks which gradually reduce the opening to a circle. Above come thirteen courses nine laid flat and the last four on their edge—their form a dome ending in a small hole of which the covering is no longer in place the dome being otherwise intact.

Above the dome is the roughly laid brick flooring of a small upper chamber only 3 feet high of the roof of which a few weather worn beams still remain in place. Everything practically above this has disappeared. On one corner stands a rough pile of bricks about 5 feet high but this was evidently no part of the original building.

The temple faces due east commanding a wide view in that direction as well as to the north. Immediately in front is the steep slope of the hill which has evidently lost much by erosion since the temple was built. One side of the portico has been completely undermined and has fallen carrying with it the roof of the porch. The slope below is covered with their debris.

not been cleared out. Partial excavation, to ascertain the level of the floor, yielded nothing of interest.

CHAP. I, B
History

Close to the walls of the building was found a coin of Venka Deva, whose reign is placed by Cunningham in the last part of the 8th century A.D.

The whole of the flat top of the hill on which the temple stands, about an acre in extent, is covered with the ruins of houses, built apparently as village houses are now, of rough blocks of sandstone in mud, without mortar. The nearest existing village is that of Sháh Muhammad Wáli, three miles away, adjoining it is a low mound of some size, covered with broken pottery. This site called Kahlí, is certainly a very old one, and may have had some connection with the Kálar temple, but nothing has been found to show its date.

Of the origin of these places nothing is known locally. In the popular mind the Kálar temple, otherwise Sassí dá Kallara or Sassí dí Dhauhar, is connected with the well-known folk-tale of Sassí, the king's daughter, and Punnún, the camel-driver of Mckrán, but it may safely be said that the building has nothing to do with this popular story, and that the connection was suggested merely by its name.

Photographs of the temple were sent to Dr M. A. Stein, who writes as follows: "In style the temple closely resembles two small shrines standing amidst the ruins of Amb, Sháhpur District, but these are of a kind of tuffa stone. I do not think the details visible in the photographs permit a close dating, but seventh to ninth century of our era would probably be an approximate date. The large size of the bricks points to the earlier limit * * * * It is evident from the general look of the structure that it was a Hindu temple. Closer examination of the cella might show whether it was dedicated to Shiva or Vishnu."

On the materials available no more definite conclusion as to the date of the temple appears to be possible. Dr Stein refers to the small shrines at Amb. In style of ornamentation, as well as in general arrangement, their resemblance to the Kálar temple is striking, and it can hardly be doubted that their date is approximately the same. Of these Amb temples, which lie about fifty miles due south from Kalar, Cunningham writes that they "are all of the Kashmirian style, but almost certainly of late date, as all the arches have cinquefoil instead of trefoil heads, which is the only form in Kashmír. I think, therefore, that their most probable date is from 800 to 950 A.D." (At Kalar there is no arch remaining.)

The temple also much resembles the five small temples at Káfir Kot (about sixty miles to the south-east) described in Archaeological Reports, xiv, 26—28.

CHAP I B.

History

Early History

The central plateau is innocent of archaeological remains

The northern portion of the district from its geographical position is associated with much of great interest in the history of India.

The armies of each successive invader from the west or north west swept across the Chhachhi plain, and down southwards right across the Attock Tahsil and this to a great extent accounts for the fact that the races inhabiting it are much mixed and that they are nearly all Musalmans. No old and archaic forms could exist in the constant turmoil in which the District has been involved until within a very few years of the present time. The names of Alexander, Mahmūd of Ghazni, Babar and 'Tamurlane' or Timur are all closely connected with the District and as will have been already seen from the description of places of antiquarian interest given above relics of Buddhism are common and of great archaeological value. Many of the legends of the great and mythical Rāsālū are connected with places within this tract.

The history of the District up to the time of Alexander is of interest only to the antiquarian. General Cunningham has elaborated theories partly from what appear to him to be similarities of names as to the original inhabitants of the District and as these are the views of so great an authority they deserve full notice.

General Cunningham holds that the Takkās were the earliest inhabitants of this part of the country after the Aryas who are supposed to have come into it about 1426 B.C. The tract between the Indus and Jhelum known as Samma is supposed to have been held by Anavas of the Timūr race. Peshawar and the country west of the Indus by the Ghandhāree.

The Takka, an early Turanian race, are believed to have held the whole or the greater part of the Sind Sagar Doab. From this tribe General Cunningham with some probability derives the name of Taxila or Takshashila which at the time of Alexander, was a large and wealthy city, the most populous between the Indus and Hydaspes (Jhelum) and is identified beyond a doubt with the ruins of Shah-Jheri or Jheri Shahr a few miles to the north of the Margalla hills in the district of Rawalpindi. So far General Cunningham's theory as to the early population of the District seems reasonable enough. But he goes on to assert his belief that already before the time of Alexander the Takkas had been ousted from the neighbourhood of Taxila by the Awans. This theory he built upon the scanty foundation existing in the similarity of the name Awān or Anuwan as he would read it with that of Anavān the district in which according to him the ruins of Taxila were situated. The traditions of the Awans are so strikingly contradictory of this theory as to deprive it of much if not all the weight with which the authority of General Cunningham would invest it.

The Takkás or Taksháh Scythians probably overran the northern portion of India, somewhere about 600 B C. They probably became incorporated with the tribes of the country and turned Buddhist, a religion which they professed at the time of Alexander's invasion. Landa, King of the Prásu, was of this race; this is about the time of the foundation of Gaznipur by the Bhatti Zadávas.

About 500 B C Darius conquered Western India. In 331 B.C came Alexander's invasion. At this time Abisares ruled the country, north of the Ráwalpindi District, and Porus ruled that east of the Jhelum river. Taxiles ruled the tract lying between the Indus and the Jhelum.

An attempt has been made to show that Alexander never passed through the District at all. It is conjectured that the site of Taxila in Alexander's time was at Akra in the Bannu District, and that Alexander crossed the Indus at Kundian in Mianwah District, whence there is a clear route over the plain country at the foot of the Salt Range right away to the Jhelum. These conjectures, however, must be set aside, for if there is anything certain in the ancient topography of the Indus region it is the identity of the Sháh-dheh site with Taxila. Alexander and his carts, carrying large boats in sections, almost certainly crossed the Attock Tahsil. But Alexander simply marched through the District, disappeared down the Jhelum and left no trace of his influence behind. There are no Greek monuments in the District and the people of the tract have heard nothing from their forefathers about the great conqueror, even if they know the name of "Sultan Sikandar" it is only vaguely as that of a great king of bygone ages. At the time of Alexander's invasion, at least the northern portion of the District appears to have formed, nominally at any rate, part of the kingdom of Magadha. Fifty years after Alexander's visit the people of Taxila are said to have rebelled against Bindusara, King of Magadha. Their subjection was effected by the famous Asoka, who resided at Taxila as Viceroy of the Punjab during his father's lifetime. His edicts are dated about the middle of the third century B C. From the reign of Asoka, the Buddhist Emperor of Upper India, we may suppose Buddhism to have taken root in the Northern Punjab, but Taxila again fades from history till A D 400, when it was visited as a place of peculiar sanctity by the Chinese Buddhist pilgrim, Fa Hian. After Asoka there is no direct mention of the District, and the period is one of great darkness. Probably the whole tract formed part of the kingdom of Eucratides the Greek, who not long after Asoka's reign extended his power over the Western Punjab. The Indo-Greek kings held the country after him, being at last ousted by the nomad hordes of Indo-Scythians. At any rate when Hwen Thsang, the most famous of the Chinese pilgrims, visited the District

CHAP I B.
History

in A D 630 and again in A D 643, the period was one of the decay of Buddhism. The Brahman revival to which India owes its present form of Hinduism, had already set in in the early years of the fifth century, and must have been at its height in the days of Hwen Thsang. From this time the light afforded by the records of the Chinese pilgrims fails and a long period of darkness swallows up the years that intervened before the Muhammadan invasions and the commencement of real history. The country was under the dominion of the Hindu kings of Kashmir and probably so remained till the end of the 9th century. After that the District formed part of the kingdom of the Brahman rulers of Kabul Samanta Deva and his successors (more accurately designated as the Hindu Shahis of Kabul) who remained in possession till the times of Mahmud Ghaznavi. Anand Pal and Jai Pal, of whom the histories of Mahmud's invasions make mention as kings of Lahore were Shāhi kings. In the meantime the Gakhars had grown strong in the hills to the east but their dominion never extended beyond the Margalla pas and the Khairi Murat.

The
Muhammadan
invaders

The first event of authentic history peculiarly connected with this District is the battle between Mahmud Ghaznavi and the Hindu army under Pithwa Raja, in A D 1008 in which the invader was nearly defeated by the impetuosity of an attack made upon his camp by a force of 30 000 Gakhars. This battle which decided the fate of India is said to have been fought on the plain of Chibach near Hazro and Attock on the Indus. It ended in the total defeat of the Rajput confederacy and India lay at the mercy of the Muhammadan invaders. It is probable that Islam in the District dates from this time. Knowing what we do of Mahmud it is certain that Islam would be imposed on all as the only way of obtaining peace though these unwilling converts may have reverted to Hinduism as soon as his back was turned and there are indications that the general conversion of the people took place some centuries later. During the reigns of the succeeding Sultans of Ghazni there were many invasions into India but though the District lay in the path of the invading hordes there is no special event on record connecting them with the District. The northern portion of the tract was in 1203 the scene of the quarrel between the Gakhars and Shahab-ud-din Ghori. Having defeated and mastered the Gakhars and returned to India Shahab-ud-din returning westward was camped on the banks of the Indus. His tent being left open towards the river for the sake of coolness a band of Gakhars came near and caught the opportunity. The king's tent was pitched and entering unopposed they killed him with numerous wounds.

Throughout the 13th century Ghaznavi and Afghan invasions continued. In the 14th century the Muhammadans came. Timur marched across Attock Taluk and left all India in confusion.

In 1519 A.D. Bábar marched through the District and crossed the Soán on his way to Bhera, Khushab and Chumot. He was often in the District again. On his 5th invasion in 1525 he marched along the foot of the hills from the Haro to Sialkot, and notices the scarcity of grain due to drought, and the coldness of the climate, pools being frozen over.

But all this drum and fife history has little internal connection with the history of the tract. The great portion of the District lying south of the Kala Chitta was out of the track of the invading armies, and the various tribes rather propitiated the foreign conquerors by gifts of horses and hawks than invited attack. The Chhachhi was a desolate marsh, and no part of the District was rich enough to excite the rapacity of Afghans and Mughals. The real history of the District is tribal. The Janjuás are the first who appear to have been in dominant possession of the country. Nothing is known of the history of their kingdom, but their present distribution and tradition encourage the belief that they held the whole country north of the Salt Range between the Indus and the Jhelum. Bábar in his memoirs says that the Janjuás had in 1519 A.D. from old times been the rulers and inhabitants of the Salt Range, and of "the *ils* and *uluses*" which are between the Indus and the Jhelum. Their power was exerted in a friendly and brotherly way over "Jats and Gujars, and many other men of similar tribes, who build villages, and settle on every hillock and in every valley." They took a share of the produce fixed from very remote times, never varying their demand. In Ráwalpindi District they were dispossessed by their ancient enemies the Gakkhars. In this District the first successful attack on them was probably made by the Khattars. At the same time bands of Afghan invaders came from across the Indus and settled on the river bank. The Khattars claim to have come to the District with the earliest Muhammadan invaders, and were probably originally natives of Khorasán. Whatever their origin and whatever their connection with the Awáns and the Khokhars they were probably established in the District before the advent of the former tribe. The Awáns are said to have entered the District from the south by the way of the Salt Range and to have spread to its northern limits. While they were settling down in this tract and confining the Khattars to the country they now possess the Alpials seem to have been wandering about in the Khushab and Tallagang Tahsils before finally settling down in their present home on the upper Soán. The Ghebas too were migrating from the south, and about the beginning of the 16th century took possession of the present Gheb ilaka. The Johdras also may have come about the same time. The probability is that the Khattars dispossessed the Janjuás of an outlying portion of their dominions, that the Awan invasion was the first really vital blow to Janjuá power in the

CHAP. I. B.

History

District and that their immigration continued for many years. With them came other wandering tribes Alpials Ghebas and Johdras who held their own with the more numerous Awáns or aided by later reinforcements wrested from them portions of the country they had seized. The fortunes of each tribe must have fluctuated greatly, and each must have gained, held and lost many different blocks of country before they finally settled down.

Mughal
rule

This process was probably going on during the Mughal rule. The District was then included in the Sind Ságar Sarkar, which included the whole of the Sind Ságar Doab. The *Ain-i-Akbari* throws but little light on the state of the tract at that time. The whole Sind Ságar Doab was divided into forty-two *mahals* or *parganas*. From these the Awan the present Awánkárí held by Awans and paying Rs. 10,399 revenue can be identified as including Tallagang Tahsil and part of Sháhpur Attock. Banáras the name given to Attock by Akbar to distinguish it from Kárák Banáras at the other extremity of the empire, probably comprised Chhachh and the upper part of the Khattar country. Neláib included the rest of the Khattar and some territory trans Indus and Akbarakid Terkhery (Takhtpari) was made up of parts of Ráwalpindi Fátteh Jang and Gujar Khan. The Gakkhars at one period appear to have extended their rule over Fátteh Jang Soan and Legam. But the Mughal sway was always more nominal than real. They appear to have been content to levy revenue and there is nothing to show that any serious government was attempted. The whole District paid revenue of only about half a lakh of rupees and the heads of each tribe were practically independent though tributary princes. There is no account in the *Ain-i-Akbari* of any tribe inhabiting the District. The Mughal emperors constantly passed through Attock Tahsil on their way to their favourite summer resort in Kashmir but the District was not a place worth holding and administering.

Later
Mughal rule

During the rule of the later Mughals the District was prominent merely as the road by which the invading armies of Nadir Shah Ahmed Sháh Timur Sháh Durani and Zaman Sháh advanced to Delhi. The Court of Delhi was too much engrossed in its luxuries and pleasures to attend to any enemy until that enemy was at its gates and the invaders hurried on through the District without opposition from the Mughals or from the local population. The great tribes of the District were left to their own devices amidst the turmoil of the empire. The tribal heads were considered as and enjoyed the privileges of independent chieftains paying no revenue to the Government of the day further than an occasional present of a horse a mule or a hawk by way of *nazrana* or tribute. In the decay of the Empire the local tribes waxed more and more independent in the absence of any settled government. None of the Sikh rule had their home in the country north of the Jhelum and the District long remained unconquered and remarkably under the rule of the Duranis.

Meanwhile the Sikh power was steadily growing and advancing. In 1765 Gujar Singh, Bhangi, had defeated the Gakkhars at Gujrat. In a few years he crossed the Jhelum, extended his power to Ráwalpindi and subjugated the warlike tribes of Ráwalpindi and the Salt Range. Hardly had the Sikhs well established themselves in Ráwalpindi before the more valuable portions of the District came under their sway. The rich Soán ilaka of Fateh Jang was at once seized by Sardar Chattar Singh, Sukerchakia, and its history is that of Ráwalpindi. But there was little to tempt Sikh avidity in the rest of the District, and it was not till Sikh power was consolidated under Maharaja Ranjit Singh that the District as a whole came under Sikh dominion. The Attock Tahsil and the north of Fattah Jang lay across the road to Pesháwar, and the Sikhs took it under direct management from early in the 19th century. Revenue was collected by appraisement, and only at a later date were leases given. The country remained off and on under the management of Bhai Máhn Singh till annexation. But the rest of the District, after the break up of the Mughal empire, and until Maharaja Ranjit Singh was firmly established as ruler of the Punjab, was the battle-ground of the strong tribes which still own it. The Sagí Pathans from Kohat drove the Awáns out of Makhad and the other tribes, Jodhras, Ghebas, and Khattars settled down to the limits which substantially form their boundaries to this day. To this tract the Sikhs came about 1789, but their rule extended to these rude tribes at a comparatively late date, for the people were hardy and warlike, and the barren desolate plains presented little hope of profit to the Sikh Kárdárs of Lahore. Even up to the day when the British Government was introduced into the tract the Sikh system in its completeness was never introduced. Elsewhere the Sikhs enforced a rude and imperfect order, but this tract was too distant to make entire subjection of any strategical importance, and too poor to repay the cost of good government. The task of breaking the prominent chieftains and reducing to order and submission the compact tribes who looked up to their chiefs was probably not beyond the powers of the Sikhs, but it was not worth while. The authority of the Lahore Government was always admitted and often asserted, but subject to that admission the people were left to wrangle among themselves, and to settle their own disputes with sword and dagger. Tribal authority was relied on to keep society together and prevent anarchy, and revenue was the only care. But realization through Kárdárs by appraisement of the crop was a method not suited to the constitution of District society. From the very first the tribal chieftains took the place occupied in other districts by Kárdárs. The Makhad ilaka was always leased to the Khan, who collected by appraisement from his tribesmen. The town of Makhad itself always held a Sikh garrison, but in the villages around the Khan was left to himself. As early as 1789 Sardar Maha Singh, father of Maharaja Ranjit Singh, gave a lease

CHAP I B
History

of the whole of Tallagang, all Pindigheb except Makhad and the Gheba ilaka of Fattch Jang to Malik Amanat Khan for Rs 6900. In the nineteenth century the Kahanwala family were with the exception of two short breaks, continuously in possession of the tract as jagirdars. But whoever held it endeavoured to realize revenue through the Jodhras of Pindigheb and with that remained content. Whether it was Fattch Singh or Dul Singh Kahanwala (1798—1820) Dhanna Singh Mulwa (1820—1828 1829—1832 and 1821—1844) or Budli Singh Sindhanwala (1828) a lease was always offered to the reigning chief of Pindigheb. Even when it was refused by the Jodhras (Malik Nawab Khan refused the lease in 1798) and the Sikhs had to administer directly the large owners in the Gheba, Jodhra and Makhad country had to be placated by grants of *chakram* or remissions of one-fourth of the whole revenue collection. Sometimes the people paid and sometimes they did not. Every family had its feud and every village its part, and so wrangling and fighting the administration went on until the Sikh rule fell and Lieutenant Nicholson appeared to represent the Sikh Darbar. The last 30 years of Sikh rule were a record of murder, treason and incompetence almost unparalleled. The Sikh *kardars* not strong enough to enforce their authority did not scruple to set family against family and to instigate and reward murder and treachery. Hardly a gleam of chivalry shone through the blood-stained records of the family feuds in which first one chief and then another lost their lives seldom in open battle generally by treacherous stab or midnight murder. The most important incident of this period is the gradual decline of the Jodhras of Pindigheb and the rise of the Ghebas. At first responsible for the whole of Tallagang a part of Chakwal the greater portion of Pindigheb and much of Fattch Jang the Jodhras by their own weakness and incompetence lost almost all. Their chiefs were men of loose and intemperate habits too lazy to undertake the trouble and responsibility which commanding authority involved and politically too short-sighted to see the goodly heritage they were throwing away. The decline of the family began in 1798 when Nawab Khan refused the contract for the revenue. From that date the Dindi Langrial villages were lost for ever the Chakram rights being surrendered a few years later. In 1803 the *Sikhi* was restored to the family. Ten years later Malik Nawab Khan, the roughly disciplined and shorn of the larger portion of his ancestral wealth and state rebelled and joined Dost Mahomed Khan Amir of Kabul at the time that chief was waging war with the Sikhs on the bank of the Indus. Dost Mahomed was defeated and retreated first to Kabul whither Nawab Khan followed him leaving his family at Kohat. One or two years afterwards he returned defeated at Peshawar and was buried at Kohat. His younger brother Malik Gul in Malwa and then at Peshawar in relations with Sardar Dilsan Kahanwala Jaginder and obtained through him the Chakram originally granted to Nawab Khan and permitted to

reside at Pindigheb. He was also entrusted with the realization of the revenue of Ilaka Jandoogdial, situate on the bank of the Indus and inhabited by a body of freebooters. The rest of the tract was directly managed by the Sikhs. But in 1825 the ilakas of Sil, Khunda, Khaur, Kamhár and Gheb were divided between Malik Gulam Mahomed and Rae Mahomed Khan, Gheba of Kot. Both aided the Sikhs in their war with Sayad Ahmed, the fanatic leader, who having been compelled to retire from Peshawar, which he had for some time absolutely ruled, had made Balakot in Hazara his headquarters. Gulam Mahomed fought under Atar Singh and Budh Singh, Sindhanwalia, against Sayad Ahmed at the battle of Akora, near Attock, in 1827, and Rae Mahomed Khan under Prince Sher Singh and General Ventura at Balakot in 1830.

Neither chief could realize in full the demand for the tract leased to him. In 1829 the arrears amounted to Rs 1,62,203, out of which only a small sum was collected with difficulty. For the balance Malik Gulam Mahomad and his son, Malik Allayar, and Rae Mahomed Khan and his son, Fattah Khan, were summoned to Lahore. Malik Allayar and Rae Fattah Khan were confined as hostages, while their fathers remained at large. In a quarrel which took place between the latter Rae Mahomed Khan cut down Malik Gulam Mahomed Khan in open Darbar at Amritsar and fled to his home. It was not thought politic to punish him at the time as his services were urgently needed on the side of Government in a wild country where the Sikh Kárdáís never gained full power, and we find him next year rewarded for his services against Sayad Ahmed. But a heavy fine was imposed and security taken for the arrears of revenue. The ancient enmity between the two families was now inflamed to fever heat. Sardar Atar Singh, Kahanwala, who was in charge of the tract, following the usual Sikh policy, seized the opportunity. In 1831 Rae Mahomed Khan was murdered in his own fort of Pahag with every circumstance of treachery and cruelty. Colonel Cracroft's description of the affair is as follows —

“The tract was again given to Sirdar Atar Singh, Kalawalla, who this time was determined to get rid of one of the most troublesome of the subjects of the Mahájá. He invited Rae Muhammad Khan, loaded him with presents and honours, and immediately left for Peshawar. On his return six months after, he invited the Rae to the fort of Pahag, situated about a mile from his hereditary seat, Kot. With the recollection of his former reception fresh in his memory, Rae Muhammad Khan would not listen to the advice of his retainers and friends to take an escort, but went to the Sirdar with only a couple of followers. Scarcely had he set foot inside the fort, when he was attacked by Budha Khan, Mallal and others, and cut down. His son lived to avenge this treacherous murder by the wholesale slaughter of Budha Khan's family,

CHAP. I. B
History

leaving only the latter and a young nephew who are still alive and are as may be supposed the bitter enemies of the Sirdar.

This murder at Pahiag if they had but known it was the worst thing possible for the Jodhrias. It opened the way for Rae Fattch Khan. Throughout the stormy times that followed Fattch Khan who had lost all his near relations by murder but who had never failed to avenge their deaths, forced his way up to power and extended his influence until at annexation he stood at Kot almost without a rival in the countryside. He was a really remarkable man strong and daring generous and loyal to his friends harsh and treacherous to his enemies respected and feared by all and he proved himself as able to consolidate his position under English rule as he had been able to acquire in the days of anarchy. He died in 1894 at the age of more than 100 years vigorous to the last and regarded by the whole District as the model of what a man should be. On the other hand Malik Allahyar Khan who succeeded the murdered Gulam Mahomed was a man of loose and intemperate habits with neither force of character nor political aptitude. In 1835 Sultan Singh, Kardar was murdered while collecting revenue at Khunda. Cash payments were then fixed in stead of crop appraisements and the Khunda Khaur and Kainthal thakans paid for ever from the Indigheb family into the hands of the resident communities who in future themselves enjoyed the *chik terms*. The last and great chance was lost at annexation. The whole District was overawed by the difficulties of collection were enormous and the village communities were eager to throw their heavy burden on the Malik's shoulders. Right to property in land was a thing unknown the Malik was by the voice of the country the real proprietor. Nicholson was ready to do much for the Indigheb family. But Malik Allahyar remained deaf to the entreaties of his friends. He declared that nothing should tempt him to plunge himself into such a sea of trouble as the direct management would entail and he looked only to the *chik term*. So from a love of ease he allowed a splendid property to slip through his fingers. The opportunity did not occur again.

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The tribes of the District with one notable exception took no part in the First Sikh War. Fattch Khan alone represented the weakness of the Labor Government. In 1841 he rose in revolt but in August 1842 surrendered to Sardar Chatar Singh Attarwala who thought of employing him to suppress future disturbances in the District. But two months later Mir Anwar Chatar threw off his treachery and raised a band of 1000 men against the Government until through the influence of Chaudhary Lal Singh a compromise was effected.

During the Second Sikh War 1848-50 all the tribes of the District with the exception of the District of British Malabar rose up in revolt. Here it was the end of the Attack.

fort Nicholson like a stormy petrel was flying about Rawalpindi and Jhelum. In Bannu Taylor with a small force of raw levies was holding out, while further south Edwards was carrying on his famous operations in Multan. The District was therefore of much strategic importance. On the loyalty of the tribes of the District depended the security of communications between the scattered British officers and the possession of the ferries of the Indus. These important duties were performed with conspicuous success and loyalty. Fattah Khan of Kot and Malik Allahyar of Pindigheb both raised bodies of horse and foot to keep open the communications and the former on several occasions engaged parties of the rebels with success. Makhad in particular was a place of importance. The Khan resisted all attempts of the Sikh and Afghan leaders to win him over. Not only did he maintain himself in Makhad and Shahdaira, but he also succeeded in an attack on the fort of Jabl, then garrisoned by the Sikh insurgents. In Attock Tahsil Karm Khan, Khattai, of Wah, raised a force of horse and foot which Nicholson employed in holding the Margala pass, and his son, Mahomed Hayat Khan, joined Nicholson at Nera with a few recruits, and remained with that officer till the close of the war. Firoz Din of Shamsabad served with Nicholson at Rámnagar, Maigala, Pind Dadan Khan and elsewhere, and the Gondal family also did good service in the provisioning of Attock fort. Heibei's unsuccessful defence of Attock was the principal event connecting the District with the war. This loyal attitude was maintained in 1853 when Nadar Khan, the chief of the Mándla family of Gakkhars, attempted to raise an insurrection in favour of a person who pretended to be Prince Peshaura Singh, the reputed son of Maharaja Ranjit Singh, and again in 1857. It was Sher Khan, Alpál, who brought Nádár Khan's insurrection to light. During the Mutiny the chief assistance rendered was in guarding the ferries of the Indus.

Since annexation the history of the District is one of quiet development more social than political. Probably no tract in the Punjab has undergone greater development. As a separate administrative division, the District dates only from 1904. Previously the tract with the exception of Tallagang formed a part of Rawalpindi District from the greater portion of which it was very distinct in character. The tradition of lawlessness did not soon die out.

Writing in 1864, Colonel Cracroft says —

"In former years, the high roads were universally unsafe. Passing through the limits of different tribes, travellers and caravans had to satisfy the rapacity of each by paying blackmail, or they had to submit to be plundered, outraged, and ill-treated, happy sometimes to escape with life. This was particularly the case in the western part of the District. It is not many years ago, that even under this order-loving rule, crimes were perpetrated of a nature to curdle the blood and to make one despair of achieving success. Let two or three examples suffice."

CHAP. I. B.

History

The most famous case is that of the Jandāl murders of which the following description is taken from the old *Caithes* —

The sub-division of Pindigheb is noted for the violence of the passions of the men and the fierce blood feuds which from time immemorial have rendered the region a scene of violence and bloodshed. In a village called Jandal situated in the tract called Balaghieb or Upperghieb and inhabited by Ghebais calling themselves Rewals of Mughal descent a case occurred of a young woman a widow the daughter of the principal man of the place called Mahmud wishing to marry a person, Shah Nawaz who belonged to the faction opposed to her father. She had lost her husband two or three years before and according to the custom of the country was considered the property of her deceased husband's brother a boy only eight years of age. She formed a fatal attachment to Shah Nawaz, and had several clandestine meetings with him but the thing was kept secret not so secret unhappily but that the father began to entertain suspicions. One afternoon not long before dusk Mahmud asked his daughter casually whether she had had any intercourse with Shah Nawaz. She replied that she wished to marry him. Nothing more was said at the time. When night set in Mahmud collected his followers struck off his daughter's head and threw her body into the street. Proceeding to the "Hujra" or assembly room of Shah Nawaz he surrounded it. Six persons were sleeping, and some cattle tethered in the house. One of the sleepers was a barber entirely unconnected with the parties. He had come to the village that evening on business. There were only two openings to the Hujra. One was a door of ordinary dimensions in front and the other a small window in rear planked with thorns and wood to both apertures Mahmud and his followers set fire to them. The whole place was soon in flame. The unhappy inmates could not escape. Two of them attempted to unroof the house and succeeded in getting out but on reaching the ground they were instantly cut down. The perpetrators of this monstrous crime escaped and took refuge with the Afridis of Boree and Janna Khori sometimes shifting their quarters to Sitana from which place they continued for many years at out law to commit depredations in our territories. Their property was confiscated by the State and made over in compensation to Latch Khan the present landlord of one of the only survivors. It is scarcely on file but a fact that when Major Becher Deputy Commissioner of Hazara endeavored to put an end to the continual anxiety trouble and loss of property occasioned by the outlaws gave them a series of negotiations engaged during the summer and ultimately concluded their efforts allowing them to return to their homes. Latch Khan will likely refer to one of them in his property records. So let in the estimation of the people a human life be of

Apart from the murder of his own relatives Fattah Khan doubtless considered the act praiseworthy, and the feeling is shared by the whole population

The same authority gives the following description of the murders of merchants in the "Chitta Pahar" —

On one occasion a trader had given offence to the Khattais by exaction of payment of a debt. Having some business at Attock, he started with his mule, and reached a solitary spot where he was seized upon, plundered and killed. His head, hands, and feet were cut off, and placed in the mule's bags. The mule turned homewards carrying the remains of the deceased to his relatives.

Five Khattris were travelling from Attock to Domel, and had to pass through the Khoora, a dell in the Chitta Pahar. It used to be a wild, lonely place, a fit spot for any dark deed. It is now traversed by the Attock and Makhad road and patrolled by police. Here they were set upon, massacred, and mutilated, their legs and arms cut off, and their bodies thrown about without much attempt at concealment. This case occurred in 1855 A.D. No clue whatever was obtained to the perpetrators of the crime.

In the Chhachh, too, crimes of violence were frequent. Both in this region and in the Khatai the kidnapping of traders occasionally took place. The mosques were filled with Tāhib-ul-ilm or so-called scholars, living on charity and ready for any kind of mischief. The expulsion of this class had a marked effect on the amount of crime.

From these early days the advance in order and lawfulness has been great. In 1859 the Gheba ilaká was detached from Pindigheb, and along with other ilakás formed into the present Fattah Jang Tahsil. This had a most excellent effect, the rancorous enmity of Johdrias and Ghebas no longer finding a battle-ground.

The District was constituted on 1st April 1904, Tallagang Tahsil being taken from Jhelum District, and the other tahsils from Rawalpindi District.

Section C — Population

Attock District with 110 persons to the square mile of total area stands 23rd among the 29 districts of the Punjab in the density of total population on total area. More than half of the area is uncultivable, being comprised in the hills, ridges and ravines which scour the district. The pressure of the rural population on the cultivated and culturable areas is 276 and 220 to the square mile, respectively. The open unprofitable uplands which are characteristic of much of the district are capable of only a

CHAP I C.

Population

very rough and precarious cultivation and it is important to note the incidence of population on the matured area. The density of the population per square mile under crops matured on the average of the last ten years is 412. Although with respect to the density of the rural population on the cultivated area the district stands so low as 27th yet if the area of matured crops alone be looked to the district is behind none but the most congested tracts in the province.

The marginal table gives the density of rural population

Density by natural and administrative divisions	Area in square miles	Rural Pop. 1901	Density per square mile of total area	Density per square mile of cultivated area
Total Atack	131.31	131.31	1	324
Fathly	114.849	114.849	133	29
Yahly	9.23	9.23	11	251
Tahly	9.201	9.201	91	1-4
Chahly	62.490	62.490	51	1
Rural	5.72	5.72	181	66
District	440.521	440.521	110	275

on the total and the cultivated area in the natural and administrative divisions. The density of the population thus varies very widely throughout the district. Talla-gang is exceedingly sparsely populated. There are few plain tahils with so sparse a population. More than one half of the total area is not available for cultivation, but even on the cultivated area the population is very far from dense. In Lindhlyb population is even sparser than in Talla-gang, but it presents much harder on the cultivated area. Almost two-thirds of the total tahil area is uncultivated and more than a half is unculturable. Comparatively the pressure of the population on cultivated area in Pindhlyb even if the valley of the Silbe excluded is more severe than in Talla-gang.

On the other hand the fertile Chirchlyb maintains a population and density that of almost any congested district in the Punjab.

The district contains four towns and 618 villages. The population of the former is shown in the margin. Atack and Camp Ilpur are both cantonments but Hazrat and Pindhlyb have rural character. In particular Lindhlyb is only a large village with but little trade and even it rests on mainly the fact that it was the headquarters of the Jilwa Mahkama. The quarter of the total Atack area the population is not only the least and the town village probably the least of a purely rural and village character. It is not on the railway. Hazrat with more trade and more urban character is not so densely populated. Atack area is

as fast as Campbellpur increases. The headquarters of the subdivision at Attock have been removed, and the creation of a new district with headquarters at Campbellpur has given an impetus to the latter town.

Only 5 per cent of the total population was classed as urban at the last census (1901).

The poverty of the soil and the ancient insecurity of the tract have been conflicting causes in the formation of villages. The surface of the district is extremely variable in quality. Except in Attock Tahsil, the best land is often small in extent and dotted about each estate in patches separated one from the other by great stretches of very poor soil. Add to this that in the absence of irrigation the two great methods of improvement are by manuring and by raising embankments, and it follows that the most suitable method of agriculture is for each peasant to settle down near the fertile patches where the manure of his homestead can be readily conveyed to the best land, or where by banking up some small ravine he can keep one piece of land moist. Wells, too, can be sunk only here and there and in small strips of land along the ravine channels. These conditions are inimical to the formation of large village *abādīs*, and in the greater part of the district tend to scatter the village community in small hamlets over the whole village estate. On the other hand, the insecurity of the tract drove the people to flock together for self-protection in one village *abādī*. But where the fighting tribes did not themselves cultivate but settled small bodies of tenants on all the best parts of their properties, and lived upon the rentals received, there was nothing to hinder the *dhok* and hamlet system. The tenants were often a miscellaneous body with few common interests. Their landlords protected them from external violence and they were, therefore, as safe in small hamlets as in large villages. In such cases it became usual for the main body of the landlord class to live in one large central *abādī* surrounded by a string of *dhoks* inhabited by tenants paying rent. Among the Awans of Tallagang not long ago the system of *dhoks* was uncommon. A homogeneous farming population with a large share of democratical equality, not overridden by *jāgīrdārs* or dominant landlords, but torn asunder by petty feuds and village wars, had no doubt given occasion for this state of affairs. But the general tendency now in all the district south of the Kala Chitta is for the population to issue forth from the village *abādī* and spread themselves over the cultivated area. The insecurity of isolated houses is no longer a deterrent, and the number of small *dhoks* is now getting large. In Tallagang village areas are enormous and are studded with *dhoks* or outlying homesteads, sometimes fair-sized villages in themselves. The largest estates must always have had *dhoks* of the kind that are small villages in themselves, the more distant lands being out of reach from the main *abādī*. The size of some of these villages

CHAP. I. C.

Population

is enormous. Lawa has an area of 13 square miles. Thoa Mahram Khan of 86 and Trap is almost as large. The number of *dhoks* is sometimes very large. Fifteen or 20 are not uncommon and Thoa Mahram Khan has over a hundred. In Tallaging in process of time many *dhoks* have waxed mightily and many of the old tenants have become owners. In such cases the want of community of feeling at once becomes apparent each *dhok* wishing to set up for itself and to become independent of its neighbours.

I except in Tallaging this system of outlying homesteads has not yet been carried very far. In Pindigheb and Fattchyang the dispersion of the village community is going on but so far the people still live in fairly large *dhoks*. Even in the largest villages the *dhoks* are all large collections of houses and only gradually are small isolated homesteads springing up.

In Attock Tahsil the *dhok* system has less to recommend it. The village areas are as a rule smaller. The really profitable lands are less scattered and it is possible for a village community to have round about it and easily accessible all the best lands. An extreme instance is the village which form the bulk of the Sarwala circle and stretch out in long strips some five or six miles in extent over the great sandy ridge which divides the Chhachhi from the Sarwala. All these villages have one large *dhok* either just south of the Chhachhi plain where the land begins to rise on the north side of the ridge and where the Grand Trunk Road is aligned or on the line of Campbellpur on the southern side of the ridge where water can be tapped. In Attock therefore the people live in compact *dhoks* which vary in characteristics with the character and customs of the people. The Pathans of the Chhachhi surround their houses and courtyards with walls of a twelve feet in height. The narrow village lanes wind in and about between high hind wall. Elsewhere the villages are more open. Herd of sheep and goats have to be herded and cattle to be penned. There is less fear for an effective *patol* and the expense and difficulty of building such lofty walls is often beyond the rambling power. The people are poor and live in very unpresentable houses set down in no order and with no thought for anything but all giving the owner to gather all his goods about him. The houses are usually made of a splat of mud with mud and are flat roofed. The average population of a village is 700.

The table in the margin shows how the population is distributed by villages in the various tahsils. The tally figures are not here given but will be found in the population table which is a large table whether it be the

parent village or an outlying hamlet, but the number of inhabitants of each estate. The difference between Fattchjang (565 inhabitants in each village) and Pindigheb (740 inhabitants in each village) corresponds to a real difference in development. The cultivable but still uncultivated area is much smaller in the former tahsil than in the latter. The dispersion of the population has gone much further. Physical and political conditions are different. The unculturable areas lie in blocks, not as in Pindigheb scattered through every village. The village areas are very much smaller, and the population in each village is therefore less. The Attock villages are slightly smaller than the district average. Political conditions forced the agriculturists to cluster together in small communities on the patches of good soil which could not maintain a very large body of cultivators. In Pindigheb the village communities settled on wide stretches of poor soil, and in the prevailing anarchy there was security only in large numbers. In Attock the soil is richer, though only in the Chhachh very fertile. The ownership was by peasants and not by tribal chiefs and families. Large village communities were never a necessity. So the population of each village is on the average smaller than in Pindigheb and Talagang.

The great majority of all villages have a population of less than 500 inhabitants. In Fattchjang, where there is no village of over 3,000 inhabitants, over 60 per cent of the villages have less than 500 inhabitants. Only Hazro and Hasan Abdal in Attock Tahsil, Pindigheb and Thatha in Pindigheb Tahsil and Talagang have a population of over 5,000.

The marginal figures show the population of the district as it stood at the last three enumerations. In

1881	444,307
1891	448,420
1901	464,430

the decade 1881-1891, when the district suffered greatly both from drought and

locusts, the increase was a little less than one per cent. At the enumeration of 1891 many men had left the district in search of work, as locusts had completely destroyed the crops. The male population accordingly showed a decrease of $2\frac{1}{3}$ per cent, but the female population rose almost 5 per cent. But the decrease was only temporary. The men returned to their homes, but a great emigration again took place before the census of 1901. The district had continued to advance and the female population showed an increase of almost 4 per cent on that of 1891. But the bad years and the severe scarcity of 1899-1900 had again driven away the able-bodied men. The male population had increased almost $3\frac{1}{2}$ per cent as compared with the figures of 1891, but there was only an insignificant advance on the figures of 1881. The favourable harvests since the census, have probably brought back most of those who left their homes during the scarcity in search of labour or pasture, and the population is steadily advancing at a satisfactory rate.

CHAP. I. C.
Population

The table below shows the fluctuations of population by tahsils and for the three natural divisions of Attock Tahsil

Divisions	TOTAL POPULATION				PERCENTAGE OF INCREASE (+) OR DECREASE (-)		
	1862	1881	1891	1901	1881 on 1862	1891 on 1881	1901 on 1891
Total Attock	100,700	128,411	141,000	150,500	28	10	6.7
Pindigheb	80,700	103,411	107,700	106,407	+19	-4	-3
Chakjhang	91,700	107,100	113,011	114,810	+13	+6	+1
Tallagan	70,000	91,811	91,000	90,201	+20	0	-0.8
Chakchh	—	52,400	66,710	62,400	—	+12	+4
Sarwal	—	33,010	27,101	30,000	—	18	+18
Attock Tal	—	46,200	47,210	48,000	—	+2	+1.8
Total District	370,200	411,200	418,400	421,400	10	1	0.7

In 1891 Pindigheb and Tallagan had been ravaged by locusts but in the latter Tahsil the visitation came after census night and cannot have affected the census result. The census of 1901 was preceded by years of severe scarcity and many of the peasant population had wandered away in search of work. In Tallagan, with its sparse population and on the whole, easy conditions of life one would look for rapid expansion, keeping pace more or less with the constant increase in cultivation but the population appears to be stationary or even slightly on the decline. Certainly there is no lack of prosperity. In the last decade female population decreased by 810 though only half as much as the male population. Most of the villages in the north and west of the Tahsil showed increases. Those in the south and east decreased. The bad harvests for three years previous to census had caused emigration to the Chenab Colony and to Lunah Territory in Kalapur. The population of Pindigheb Tahsil is steadily increasing at about the average district rate. The Chakchh is exceedingly prosperous and the population has increased without check. The Sarwal was seriously affected by the last year's flood for the census of 1891 and has not yet quite recovered. Attock Tahsil as a whole however steadily increases in population. It is not likely to experience any further and there is little chance of any decrease in population. The total increase since 1862 at the census of 1891 was due chiefly to the influx of soldiers from every quarter in search of employment. At the time the census was taken the railway work employed great numbers of daily labourers especially on the Lahore-Cuttack road. Hujji Shah

and near the Haro bridge. The percentage of male to female population rose. The labourers were a motley crew, Kashmiris, Hazárá's, Pathans, Western Punjab Mahomedans, Jats from the Rechna Doab and Hindustánis from Oudh and the North West Provinces. Most of these had left their women behind them. The proportion of males to females has now regained its normal level.

Statistics of migration are given in Table 8 of Volume B. No statistics for immigration are available as the district was formed after the census of 1901. There are no large centres of population in the district, and no great industrial concerns to attract population. The three Southern Tahsils draw almost solely from the surrounding districts of Shahpur, Jhelum and Rawalpindi. A few immigrants cross the Indus from Kohat and Bannu. The whole of this immigration is simply the usual movements of a purely agricultural people, and the numbers of males and females are about equal. A good deal of this is permanent immigration, especially in the case of women who marry in the district. Of the males some come for casual agricultural employment. Almost all the immigrants from Peshawar, Hazara, Kashmir, Hindustan and other foreign countries find their way to Attock Tahsil. Little of this is permanent immigration and the percentage of women among the immigrants is small. The stream of Kashmir immigration, swollen in 1881 by famine in Kashmir and the recent permission to emigrate and so escape the bad government in that State, has almost dried away. Rawalpindi District has much more attraction for these immigrants and lies more in their way. Most of the immigrants from Peshawar are Pathans who come for a short time unattended by their women, and who return to their own country when they have made a little money. There is also a little permanent immigration into the Chhachh from the Mardan Tahsil of Peshawar across the river.

Most of the emigration is temporary. Military service takes away many Pathans from Pindigheb and Attock, a few Alpials and others, but the main cause of emigration is bad seasons. There is little permanent emigration. In ordinary years many of the smaller landholders and the tenants move off to Peshawar, Kohat, Bannu and Rawalpindi in search of temporary employment and any sign of scarcity at once swells the number. From the north-east corner of the Chhachh very large numbers of men go out as stokers on the P and O and British India boats, and come back shattered in health, but full of money. Others used to go as hawkers to Australia, and indeed there are very few parts of the Empire which some one in the Chhachh has not visited. Generally as far as permanent migration goes, the district is slightly the gainer. Probably temporary emigration is always larger than the corresponding immigration.

CHAP I C.

The figures for age, sex and civil condition by religions are given in detail in Table 10 of Part B. The following statement shows the age distribution of 10 000 persons of both sexes —

Statistics

Age-period	Males.	Females.	Persons.
0-5	31	34	1,319
5-10	603	639	1,601
10-15	661	698	1,169
15-20	418	390	808
20-25	333	411	837
25-30	420	421	841
30-35	458	433	896
35-40	303	239	561
40-45	223	222	569
45-50	146	163	315
50-55	13	193	408
55-60	10	1	161
60 and over	310	271	577

The number of children in the district is very remarkable. Forty per cent of the total population are children under the age of fifteen. The marriage age is not markedly low, and fecundity is the only explanation. On the other hand only 570 persons per 10 000 are 60 years of age or over, so life is not particularly long in the district.

Table 11 of Volume B gives the annual birth and death rates by religion and sex. The quinquennial average birth rate is 11.3 (2.1 males and 2.0 females) per mille and the average death rate 32.2, the rate being the same for males and females. In the absence of a steady and considerable stream of emigration these figures would encourage the expectation of a very large increase in population.

The method of collecting statistics is the usual one. Chaudhars report births and deaths at the *thana* and district lists are compiled and recorded in the office of the Sanitary Commissioner, Lahore. Further collection or the compilation of these figures is liable to a good deal of suspicion.

The district is fairly healthy, but not remarkably so, the death rate not differing much from the Provincial average.

In spite of the aridity of much of the district the commonest disease is intermittent fever from which the people suffer all the year round but more especially and severely in October, November, December and January. Roughly it may be said that 10 per cent of the district are due to fever. As a rule the amount of fever is less in dry years than in those of heavy rainfall but the difference is not great and would be looked for. A good fever is usually accompanied by the presence of fever. The worst year in recent times was 1901, when the district was almost entirely covered by the epidemic of the black death, 184 per cent and 184 per cent.

ATTOCK DISTRICT.] *Infant Mortality and Average Death Rate.* [PART A.

40,000 people died. The autumn of 1906 also saw a very severe fever epidemic and the record figures of 1892 were almost reached

CHAP I, C
Population

In November and December the fever is often complicated with pneumonia and bronchitis, and dysentery and diarrhoea are common symptoms of the disease, while towards the end of the season enlargement of the spleen is often not uncommon. Guinea-worm is prevalent whenever the people are dependent on stagnant tanks for their water-supply. Eye troubles and skin-diseases are common in all parts. Stone in the bladder is also not infrequent. Cholera visited the district in 1892, 1896, 1900 and 1904, but only in the first year was severely epidemic. Up to 1906 the district was practically free from plague, but in that year the disease spread to all tahsils of the district. It had previously been quite unknown in Pindigheb Tahsil, but by the spring of 1907 Pindigheb itself and many parts of the Sil-Soan *ilaka* were very badly affected. Little could be done anywhere, as the people were disturbed by the alarming rumours then common in the whole Punjab. By the middle of July the virulence of the epidemic had greatly decreased.

Small-pox to some extent is always present in the district and was particularly bad in 1903 causing nearly 2,000 deaths. In the previous year the disease had visited the adjoining district of Jhelum and caused over 600 deaths. There has been no epidemic since.

Vaccination is now an established institution in the district. Revaccination is as yet far from satisfactory. There has recently been some improvement. Although the proportion of successfully vaccinated persons amounts to about 23 per mille, people still do not come forward readily, and the district is by no means immune from the recurrence of occasional epidemics of small-pox. Leprosy is practically unknown.

The rate of infant mortality is high among girls. Female infanticide is unknown in the district, but more attention is usually paid to the more highly prized boy infants. The following table shows the comparison. —

Infant
Mortality
and Average
Death Rate

Average of death-rate by age in the 3-year period 1904-06.

Ages	Males	Females
0—1	8.9	8.8
1—5	6.1	6.4
5—10	2.1	2.4
All ages	31.8	32.7

CHAP. I. C.
Population.

The death rates for the past three years are given in the

Year	All religions				
	Males	Both sexes	Males	Females	Both sexes
1904	19	31.6	30.1	21.3	30.7
1905	27.1	30.8	30.8	30.4	30.5
1906	23.0	36.1	31.6	26	33.5
Average	26.0	34.4	31.8	30.7	32.7

margin. The high mortality in 1906 was due to malarial fever. It will be seen that the death rate is much higher among Mahomedans than among Hindus who are largely an urban population and that the female death rate normally ascends the male at all ages.

Birth
Customs

On the birth of a son there is great and general rejoicing, and numbers of congratulations are offered. If the event has occurred in a Musalman family the Mullah is called and utters the call for prayer (*Alhamdu* or *Alhamdulillah*) in the child's ear receiving a small present eight annas or a rupee and some cloth. If the child is a girl only some grain is given. A small portion of *gur* and *ayrdin* (opium involucreatum) are mixed together and a few grains are placed in the child's mouth. This is done daily for three days. On the fourth day the female relatives are all collected and the child's paternal aunt places the child on its mother's breast. A present is then made to the aunt. From this time the child is suckled by its mother. After a week the child's head is shaved by the *mufti* or barber, the child is named by the head of the household food and sweets are distributed and the barber and other menials are given small presents. On the same day the mother and the child are bathed. The usages are the same on the birth of both boys and girls but there is much greater joy on the birth of the former. There are no congratulations, no singing and no distribution of charity for a girl.

Boys are circumcised (*sunnit*) by the *mufti* up to the age of eight years but usually after four. *Gur* and sweets are distributed and the *mufti* paid from one rupee to ten for performing the operation.

Among those Hindus who call themselves Sikhs and wear the hair long (*Keshadhari*) the naming ceremony is as follows. A month after birth the child is taken to the *Mandir* if the *guth* (*guth* or sacred lock) is opened at random by the *Mandir* in charge or some religious person and the first letter of the first verse with regard to the birth of the child is taken. The custom with other Hindus who cut the hair (in *mufti*) is similar or the child is named by the head of the family. After 10 or 12 months or even any time up to 3 years according to the custom of the family the child is shaved and some of the occasion put on the *ritual* (*guth*). This ceremony is a time of rejoicing and the relatives and friends are fed by the parents.

The number of males in every 10,000 of both sexes is shown

Census	In villages	In towns	Total
1881	5,395	5,558	5,403
1891	5,219	5,418	5,229
1901	5,206	5,457	5,219
1901 { Hindus			5,119
1901 { Sikhs			5,650
1901 { Mahomedans			5,268

in the margin. These figures show that the number of females is steadily increasing in proportion to the number of males. The sudden fall in the proportion of males in the decade 1881—1891 was

due to the excess of male emigration as already noted. In 1881, too, the Attock Tahsil contained a large body of foreign males attracted by the demand for labour.

The marginal figures show the number of males in every 10,000 of both sexes in each tahsil, according to the figures of the census of 1901. In both Attock and Fattahjang the males exceed the females by about

Attock	5,292
Fattahjang	5,278
Pindigheb	4,684
Tallagang	5,088

2 $\frac{3}{4}$ per cent, but in the two southern and more insecure tahsils the numbers are either equal or women outnumber men. But these figures probably do not represent the normal state of things. The distress and scarcity, which preceded the census of 1901 and were due to the failure of the rains in 1899 and 1900, were particularly severe in Pindigheb and Tallagang. In both Attock and Fattahjang there was some crop. Elsewhere there was none. In the southern tahsils too population is less tied to the soil. Tenants-at-will are a large body, and are always ready at the first sign of scarcity to flock off elsewhere for work. These causes operated in 1901. It is improbable that the proportion of males to females differs much from tahsil to tahsil.

The marginal table shows the number of females to every

Year of life	All religions	Hindus	Sikhs	Mahomedans
Under 1 year				
1 and under 2				
2 " " 3	Details	not	available	782
3 " " 4				
4 " " 5				
Total under 5	797	970	804	

1,000 males under five years of age as returned in the census of 1901. It will be seen from these figures that the proportion of girl children is satisfactory only amongst Hindus. But the figures are not above suspicion if compared with the death-rate of infants

and the proportions between the adults of each sex.

The number of females to every thousand males for each religious division of the people is shown below.

All religions	916	} Females per 1,000 males
Hindus	757	
Sikhs	770	
Mahomedans	917	

The proportions of the sexes

CHAP I.C.

Population

These figures stultify the figures for infant mortality and the proportion of female children and break the general rule that the ratio of females to males gets gradually lower as the age advances. As in the adjoining districts the proportion of females to males is very low among the Sikhs.

Harnge
District

Although many of the Mahomedan tribes of the district are of Hindu origin Mahomedan law has had such a strong effect as regards intermarriage that it has entirely abrogated the rule forbidding the marriage of relations. A Mahomedan looking for a wife always endeavours if possible to find one within the circle of his near relations. The bride is very commonly a first cousin. If so near a relative is not available search is made within the tribe. Failing their own tribe all the Mahomedans of the district will take wives from tribes of equal or lower degree but will give their daughters only to tribes of equal or higher status. All tribes will give their daughters to Sayyads (to whom they look up from religious motives) but they do so with increasing unwillingness. Marriages by men of agricultural tribes with low caste women occur sometimes though they are looked on with disfavour. But the only general and absolute rule is that in every marriage the husband's family must be at least equal in social estimation to that of the wife although not at all necessarily equal in wealth. All tribes except the Lathans of Makhud *ilak* and Attock repudiate any custom of bride-price although as will be seen marriage everywhere involves both families in much expense.

Betrothal

Marriage is nearly always preceded by formal betrothal (*nika* or *karni*). Except in Attock the customs connected with betrothal are as follows —

When the parents of the children arrange a marriage they appoint a date upon which the boy's father provides some 10 or 12 *seers* of *me R* for or in cash, clothes for the girl and jewels according to their station and a clove. These things are placed on the head of the carrier barber and sent to the girl's house.

The girl's father or guardian takes the *me* inside and the carrier takes care of the rest. That night the girl's father gives a feast to the boy's father and others and next morning the girl's relation assembles and fetches the guest and places the *me* at his feet. The boy's father before all the relatives of the girl the other things — the jewel, the clove, etc. — taken charge of by the carrier are placed in a *thil* or open vessel and placed before the girl's relatives.

In the Hindu betrothal among certain classes from Rs. 50 to Rs. 100 in cash or in kind is placed in the *thil*. The Mullahs present at the time. In accordance with the *Shari'at* law the parents of marriage or *Shari'at* law repeat three times by the girl that they consent if they are at full age by the guardian for them if they are not.

One rupee, called *nishān* or the token, is always placed in the hand of the girl

The *qur* is then divided amongst all those present, and the other articles are taken by the girl's relatives. One rupee is given to the Mullán and annas six to the *nái* or barber, and the boy's father and relatives take their leave, receiving from the girl's relatives one rupee in cash, a *paqi*, and some two sérs of *qur*. The clove brought by them, coloured with *lesan* or saffron, is at the same time returned by the girl's father to the boy's father. Occasionally, too, *paqi*s are given to some of those accompanying the boy's father. The girl's father then feeds his own relatives and dismisses them. The girl's female relatives sing songs of rejoicing at this time.

In Attock the custom is somewhat different. The boy's father goes to the girl's village in the afternoon and sits at a *hupa*, with a musician with him, who, however, is kept out of sight. Then the girl's father prepares food and feeds the boy's father and those with him, this meal is known as *lhora*. After this they sit together on a mat or carpet, and the *nái*, on behalf of the girl's family, places sugar in a *thál* before them. The boy's relatives then place jewels and money in this vessel. The *nái* of the girl's family has been previously instructed as to how much is to be put into the vessel, and until this amount has been put in, the *nái* continues to ask for more. When the amount is complete, the *nái* takes up the vessel and places it before the girl's relatives, who sit apart, the girl's father then takes out as much as pleases him, and returns the *thál* to the boy's father and relatives.

Then all the girl's relatives come and join the boy's relatives, and all sit together. The *nái* then brings a cup of *sharbat* and hands it to the boy's father or the head of his family with a civil speech, the musicians who accompanied the boy's father and who have been kept in the back-ground till now, strike up, all the women of the girl's family throw colour over the boy's relatives, and *sharbat* is handed to all. The Mullán is then called, the betrothal is formally entered into, and each party then goes off to its own house. *Gus* is distributed to the girl's relatives, and money to the *lamíns*.

On the third day after this, the boy's sisters, with a male and female relative, take vegetables, *ság*, rice and milk, and bring it to the girl's house. This the girl's relatives take, keep their guests one night and next morning dismiss them with a present of *bhochhan*, or shawl, or some cash, this is called *malni* or *meh*. After this, if the girl's household agree, the boy's female relatives pay a visit to the girl's taking the boy with them, and clothes, consisting of a *bhochhan* or shawl, are given to each of the female relatives accompanying the boy. They remain one night and go back, the boy remaining for some days. He is then

CHAP I.C.

Population

dismissed with some clothes and a ring and is accompanied by the girl's female relatives who also each receive a *thochhan* from the boy's father or guardian. This is known as '*pur-jidi*'. After this up to the time of the wedding at each Id presents of jewels, clothes, *gi*, rice and so on are made to the girl's family by the boy's family.

Betrothal in this district usually takes place for the boy between the ages of 10 and 15 and for the girl before her twelfth year.

After an interval the boy's friends proceed to discuss a date for the marriage with the girl's friends and similar ceremonies and courtesies are gone through again. Colored threads are also presented. When the date has been fixed a knot is tied on this thread for each day remaining sometimes by the Mullan sometimes by the Brahman although the parties are Musalmans; this is known as *jaidh*. Among the Pathans of Pindigheb and Attock an estimate is made of the cost of the wedding and this is paid by the boy's family to the girl in the shape of rice, *ah*, goats, etc.

Marriage

After fixing the date the parents of both parties despatch small presents of *gi*, etc. to their more distant relatives and friends by the hand of the *mu* who receives small presents of cash two annas or four annas or of grain. Fifteen days before the wedding the women of the family come together and sing which they do nightly thereafter until the wedding day. Seven days or in some cases four days before the wedding except among the Pathans *gi* is a sort of incense made of *ah* and *qu* cooked in oil is distributed; twenty five of these are placed before the bride and the rest are kept in reserve. When the bridegroom comes two of these are given to each of the special intimates and the rest are then divided among the guests. The custom is not universal. At the same time that the cakes are prepared the *gi* is tied round the bridegroom's right wrist. This is a black string of wool with an iron ring with some *gi*, etc. tied on to it. This is known as *tu*. The custom of *tu* follows that of *mu*.

The day before the wedding or if the bridegroom lives near the bride on the morning of the wedding the women of the bridegroom's family go with him about four to fill their *plaid* with water taking manna with them singing as they go. They fill the *plaid* and a small vessel with water and return to the house and placing the bridegroom on the *plaid* or on a bed of reeds and turmeric (*tu*) tie with cords and the *plaid* with the *plaid* head. Each woman dips her finger in the mixture and places it on the bride's head. The *plaid* is then thrown away and the women throw away all ornaments which they wear. The bridegroom is washed. After this the bridegroom is washed in the *plaid* and the bridegroom's father

it to the four cardinal points, said to be indicative of a desire to include all in happiness similar to his own, then some embers are placed in a small earthenware cup, and some *harmal* seeds are thrown into them, which emit an odour. This is placed before the boy to avert the evil eye, the boy then kicks this over and gets up off his chair; and, putting on a black blanket, goes and sits with his friends and eats confectionery with them. Then the women of the family colour the bride and bridegroom's feet and hands with cochineal (*mehndi*), and their own hands also. The order of these ceremonies is sometimes altered. The bridegroom's friends assemble a day or two before the wedding and are fed by his family, then, when the bridegroom is ready to start for the bride's house, a wreath is tied round his forehead, of tinsel and flowers, and he is dressed in his best, and the *nái* gets his old clothes. The bridegroom is then addressed as Maharája, and is made much of, and clothes are distributed also to near relatives, who then wear them, and these in their turn make presents to the bridegroom and his family in cash of sums corresponding to their station in life and small money presents are made to the *lamíns*.

The bridegroom then mounts his horse, salutes his near female relatives, each of whom gives him some coin. His sister offers grain to his horse, and holds his halter. He makes her a present, and the marriage procession then starts for the bride's house. Any shrine passed in the way is saluted and an offering made.

The *gul* is treated much in the same way up to the day of the wedding, and is then placed in retirement (*panda*), and other girls of her own age assemble round her. When the bridegroom's procession arrives, *néza bázi*, etc., goes on in front of the house. The women of the bride's house turn out and throw Persian hlaç seeds at the bridegroom's party and abuse them, the bridegroom's party then presents *gun* to them, and the whole party adjourn to some large building arranged for the purpose, and the *nái* of the bride's family gives a cup of milk to the bridegroom who gives him two annas. Then the potter brings some *sharbat* and gives it to the bridegroom and guests, and he gets two annas. One rupee is sent to the girl's house; and the bride's family feast the guests who accompany the bridegroom, then the guests of their own connexion, and then *fakíns*, beggars, etc.

Then at night the women take the bridegroom to a place by himself, where lights are set out, and sing obscene songs. Later the women take the boy out with them and perambulate the village singing similar songs. In the morning the boy is brought to the house of the *gul*'s father, and the carpenter knocks in five pegs into the door, which the bridegroom takes out, giving the *tarikhán* a small money present of from one to six annas. Then the bride and bridegroom are bathed and dressed.

CHAP. I. C.

Population

After that the friends of both parties assemble in a suitable place and the marriage contract or *nikah*, is performed by the Mullin. The girl's friends answer for her and the bridegroom answers for himself and the ceremony is witnessed by four witnesses and the dower fixed. The Mullin gets from one rupee four annas to five rupees for performing the ceremony. Then the bridegroom is taken into the bride's house where he seats the bride on a bed and presents are made to the bride at this time, and presents are given by the bridegroom to the *Lamins* of the bride's house and the bride is then placed in a litter and sent off with her husband.

In Chhachh the expenses of the wedding are all borne by the bridegroom's family and not by that of the bride.

When the bride reaches her husband's door the litter is placed on the ground in front of it and the females of the family abuse her and the bridegroom's mother after moving the water she has brought round the bride's head three times tries to drink it which the bridegroom does not permit her to do the litter is then taken into the house and the *ndi's* wife remains with the girl.

In the morning the *kahis* and *Lamins* who come for the litter get presents and are dismissed. In the afternoon the threads on the boys and girls wrists are removed each by the other.

This is a description of the marriage of an ordinary land holding Mu allian zamindar in this district. There are slight differences observable in different parts of the district most of which have however been noted.

In Tallagang about a week before the ceremony the bridegroom is anointed with oil and the *gung* is then fastened on his right arm. From that day he keeps constantly with him two or three friends called *chalis* who get their food in his house. A few days before the *chalis* start for the bride's house the more intimate friends of the bridegroom arrive the other invited guests dropping in later when all are assembled and the boy's father gives a great feast generally including rice and meat and coming from Rs. 50 to Rs. 100. When the *chalis* reach the bride's village the bride's father gives a *chalis* which costs from Rs. 800 to Rs. 1000. This is followed by *chalis* which practically consist of making images in flour of the boy's relatives and then extorting a fee by threatening to abuse them. This ceremony is performed by the bride's wife. Then comes a procession of the bridegroom and the village attended by pipes and drum and women and children singing in antiphonal manner which goes on till about four o'clock in the afternoon. What the *chalis* is for is that the girls kept apart in *chalis* two nights before sent to her father's house to whom she will give a dower to her father.

marriage on her behalf This is a mere pretence, as the girl holds her tongue, and her relations answer for her that she gives the *wāl* or power of attorney to so-and-so The man in question is called, accepts the power of attorney, and proceeds to settle the dower with the bridegroom This is first put at an extravagant rate and eventually beaten down to a reasonable one The rate varies from Rs 20 to Rs 100 or even more, generally with the addition of a gold mohur, but is usually Rs. 32, supposed to represent the 500 copper coins and gold mohur allowed by Mahomedan law. After the marriage ceremony the bride's father exhibits to those present the articles given by him to his daughter as dowry (*jahez* or *dāj*), the *mnasi* meanwhile announcing them (*hukāi*) The bride's clothes are then formally changed, this being the public sign that the marriage ceremony has been completed, and the *barāt* party, now taking the bride with them, return to the bridegroom's house On the seventh day, when the *qana* thread is untied, the bride is taken home by the parents, the bridegroom following a few days later, and remaining in his father-in-law's house for a week He then goes home and after some days more the bride is brought away by some of his relations, and takes up her abode finally with her husband If the parties are not of age, the *barāt* is sometimes deferred until they grow up, but this is very rarely done

The non-religious portions of Hindu marriage ceremonies are in a general way very similar to those of the Musalmans The essential and binding part of the marriage ceremony, which, in the case of Mahomedans, is the *nikāh*, is with Hindus the *kanādān*, or transfer of the girl to the boy's family The girl's father puts her hand into the boy's, their clothes are tied together, and they walk seven times round the sacred fire (*hom*), the Brahman reciting certain *slokās* from the *shastras* meanwhile The whole ceremony of circumambulating the sacred fire is called *lawān phera* The *barāt* stays longer than among Mahomedans The usual time is four nights, the company being fed by the girl's family An attempt recently made by the Deputy Commissioner to reduce the time to two nights came to nothing The *jahez* or dowry also is usually more elaborate, consisting of clothes, cash or ornaments, metal vessels, according to means, a lacquered bedstead and a lacquered chair, and the well-to-do sometimes give cattle or horses as well

There is little restriction on the season for marriage For obvious reasons Mahomedans avoid the month of Ramzan, nor will they marry on the I'ds, during the first 13 days of Safar, or on the 3rd, 13th, 23rd, 8th, 18th or 28th days of other months Hindus do not marry in the months of Chet, Kátak and Poh, nor during the *Sangat*, or inauspicious period of about a year, which recurs every twelve years or so

CHAP I. O

Population.

There is no fixed age for marriage Among Mahomedans the contracting parties are usually adults and the wife goes to live with her husband at once With the Hindus the marriage is at about twelve for girls and eighteen for men Marriage used generally to take place at the age of from 7 to 10 years but now child marriage is fashionable only with those who cling to old customs and the *shastras* The girl remains with her parents till the *muhlana* ceremony

Among Hindus the wife enters the caste and *got* of her husband on marriage Apparently Mahomedan women always belong to the tribe in which they were born Practically the whole adult population marries For Hindus marriage is an obligatory ceremony A few Mahomedan women are vowed to *chibacy* (*musallimshin*) and a few men are unmarried but the number of both is small Among Hindus and the principal Mahomedan families widow re marriage is not practised, but in the great mass of the agricultural population no stigma attaches to marriage with a widow and a woman, if not too old, will always remarry Of women of all ages above 30 among Hindus 82 per cent are widows Among Mahomedans the corresponding percentage is only 54

Polygamy is a matter of expense Hindus as a rule are monogamous A Mahomedan has more than one wife when he can afford it The ordinary zemindar with his small holding or poor land has to content himself with one wife while his richer brother may have two More than two wives are uncommon and in general polygamy is confined to the principal Mahomedan families Divorce is unknown among the Hindus but exists in the usual form among Mahomedan It is resorted to with great reluctance and the most binding oath is the *tillak* or oath of divorce Polyandry is unknown in any form and does not appear ever to have been practised *Tajwid* is the universal rule of inheritance and agnatic descent is the basis of the custom of all tribes None of the tribes of the district have ever practised female infanticide Only the leading families have any difficulty in getting their daughters married and the parent proprietor finds a great deal of work for the young women of his family to do

LARGE

The almost universal language of the district is Punjabi Punjabi is spoken in the Makhai *distri* of the Ludhiana Tahsil lying along the line between Kalidigh and Khalidigh and in the northern portion of the Attock Tahsil the Chhachhi *distri* The inhabitants of the Makhai *distri* are Sara Pathan and speak the dialect of Kohat those of the Chhachhi *distri* are a miscellaneous lot with little to the Yusufzai Pathans of the Ludhiana district Many of the Makhai Pathans speak the Punjabi of the same inland country and a very broken Urdu but

Pushtu is the tongue they use among themselves Urdu is confined to Attock and Campbellpur, and a few of the better educated, and to the temporary residents whose homes are down country South of the Kala Chitta hardly a word of Urdu is spoken, even the prominent *maliks* constantly employing their native Punjabi. The Punjabi spoken is quite different from the Pothwari dialect of the adjoining tahsils of Rawalpindi and Jhelum, and resembles more the language spoken in the western Salt Range, and in the Thal beyond. Dr Grierson calls it Lahnda and writes "although influenced by the dominant Punjabi spoken in the Province it is much more nearly connected with Sindhi and Kashmiri than with that language. So much is this the case that difficult words in the Kashmir Chronicles have actually been explained by a reference to Mr O'Brien's Multani Glossary."

The dialect spoken belongs to the group of dialects which has been called Western Punjabi, of which Rev Mr Bomford has published a grammar and Rev Dr Luke a dictionary. A "Grammar and Dictionary of Western Punjabi, as spoken in the Shahpur District" was published in 1898 by Mr J Wilson, I C S, formerly Settlement Officer and Deputy Commissioner of that district, and this deals fully with the language of an adjoining tract, whose dialects are not very different from those of the district.

There are, of course, differences in dialects within the district among the Punjabi-speaking people. The speech of Tallagang is different from that of the Gheb, which again differs from the dialect of the Attock Sarwala. The dialect spoken in the Soan valley is known by the distinctive name of Sawan, the speech of Khatris throughout the district is quite distinct from the zemindari tongue, and Gujars, who keep to themselves and are disliked by their neighbours, speak a dialect of their own which seems to be more Hindi than Punjabi.

But in spite of these differences every resident of the district is intelligible to every other. The Pathans all know the ordinary Punjabi and the Punjabi dialects have the common characteristics of pronominal suffixes, a strong passive form in *i*, and a future in *s*, and all merge gradually the one into the other.

In the whole tract south of the Kala Chitta and to a less degree north of it, the great landowning tribes are arranged in solid blocks, the limits of which are indicated on the tribal map attached to Volume B.

There is very little mixing of tribes in any one tract. The Awans occupy practically the whole of Tallagang Tahsil, where they comprise 83 per cent of the total population and 72 per cent of the number of owners and shareholders in land. The following

CHAP I C.

Population.

Sarwala circles and the former are strong in the centre and east of the Nala circle. The relative importance of the tribes in Attock Tahsil is shown below —

Detail of main tribes.				Percentage of culti- vated area.	Percentage of land revenue
Pathán	---	---	---	31	42
Awán	---	---	---	10	17
Khattar	---	---	---	18.4	11
Gujar	---	---	---	14	14
Malliar	---	---	---	2.3	2
Sayyad	---	---	---	1.0	2
Musikh	---	---	---	4	4
Mughal	---	---	---	7	1
Rajput	---	---	---	6	---
Kamins	---	---	---	2	---
Othras	---	---	---	16	2
Hindus and Sikh	---	---	---	17	3
Total				100	100

Relative
numerical
importance
of principal
tribes.

The following list gives the relative position of the numerically most important divisions of the population —

Tribe or Caste		Percentage of total population of district.
Agricultural Tribes.	Awán	32.5
	Pathán	8
	Malliar	8
	Rajput (including Alpials, Jodhras, Bhattis, Chans etc.)	5.5
	Gujar	3
	Mughal	2.6
Shopkeepers.	Sayyad	2.6
	Jat	2.3
	Khatti	3
	Acera	3
Muslims.	Julaha	4
	Mochi	3
	Lohar	2.3
	Tarkhan	1.8
	Mughal	1.8
	Kumhar	1.7
Others	Nai	1.7
	Teli	1.6
		9.4

But a purely numerical comparison is not of the relative importance of the agricultural tribes. The Jodhras for instance who occupy the greater part of Ludhiana number only 1.80 Khattis who hold much put 1 way on the side of the Nala (Tuttas) are less than 1 per cent of the total population. But the latter are clearly the largest Awán folk in the population of the district.

The tribes gazetted under the Land Alienation Act are **Population**
 Awán, Biloch, Gakkhar, Gujar, Jat, Jodhra, Khattar, Koreshi, Malliar, Moghal, Pathán, Rajput, Sayyad, Bhatti, Janjua, Jodh, Kahut, Mair and Manhás **Tribes gazetted under the Land Alienation Act**

Social standing in the district is a somewhat complicated matter. Claims on historical grounds are influenced by present prosperity or adversity, and religious motives give a separate standard. Among Mahomedans, Sayyads are looked up to by all from religious motives. It would hardly be correct to say that they stand highest in the general estimation, but in many ways this is so. Thus few tribes would object to giving their daughter in marriage to Sayyads of good standing. The Koreshis also are somewhat similarly situated, but rank much lower. Generally any-one of whatever caste, if he has a well-established reputation for sanctity, ranks socially with almost the best in the district. **Principal tribes in order of standing**

Of the large landowning tribes the Jodhras occupy the highest social position. Janjuas are in numbers insignificant, but their social position is very high. Many of the Awáns have fallen on evil days. But for present adversity and the peculiarities of their dispositions they would socially be inferior to none in the district. The Khattars and Ghebás are socially a little inferior to the Awáns, with whom the former claim to be connected, though the claim is denied, and to whom the latter give their daughters in marriage without receiving brides in return. But high social position attaches only to the big Awán families. The rank and file occupy an intermediate position. The Awáns of Tallagang are accounted higher than their fellow tribesmen in the rest of the district. Just below Ghebás and Khattars come Alpials and miscellaneous Rajputs, though some of the latter rank high in general esteem. Jats, Gujaras and Mallhars occupy the lower strata in agricultural society and rank in the order in which they are given. After them come the *kamíns* (the menial and artisan classes). Sunarás are socially the highest, and Lohars are slightly superior to the Tarkhans, but the names are often used alternatively, the same man being both a carpenter and a blacksmith. Kumhars, Julahas, Nais, Tehs, Machhis, Mallahs, Dhobis, Mirasis, Mochis, Musallis are given in the order of their social importance.

Patháns occupy a separate position, marrying only with Patháns and Sayyads. They are everywhere recognised as well-born. Hindus are principally Brahmans, Muháls, Khattris and Aroras, and rank in that order.

Notes on the various tribes follow. Numerically of all tribes in the district, the Awáns, who make up almost a third of the population, are far the most important. The Awán country centres round the western Salt Range, extends into the adjoining portions of Mianwali, Shahpur and Jhelum districts, and includes Kálabágh on the west bank of the Indus, the seat of the head of all the Awáns. **The Awans.**

CHAP. I. C.
Population

In this district they appear in every Tahsil. They own practically the whole of Tallagang the centre of Pindigheb Tahsil in a strip from the Soan to the Kala Chitta about a quarter of the total tahsil area ten per cent of Fattchjang including land in all circles but especially in the Sil Soan circle and almost a fifth of Attock Tahsil where they divide the Chhachhi with Pathans the Sarwala with Khattars and the Nala circle with Pathans Gujars and Khattars. Tallagang Tahsil and the central tract of Pindigheb are so essentially Awan country as to be commonly known as the Awankari. Where they do not appear as owners Awans are found as tenants and in much of the district cultivating occupancy is almost solely Awan. They are the backbone of cultivation everywhere south of the Kala Chitta and even in Attock Tahsil they yield only to Pathans in importance as agriculturists. In Fattchjang and Pindigheb they cultivate at least two-thirds of the total area while in Tallagang the proportion cannot be less than 90 per cent. No statistics are available to show what proportion of the area of the district is cultivated by Awans but there is little doubt that every other man at the plough tail is an Awan. In the whole district they own 36.7 per cent of the cultivated area and pay 30 per cent of the revenue. In the adjoining district of Rawalpindi also they are very numerous both as owners and as tenants. The origin of the Awans is one of the battle-grounds of Punjab ethnology. Their own story is that they are of Arab origin being descended from one Kutb Shah of Chazni who ruled at Herat but joined Mahmud Ghaznavi in his invasion of India and received from him the name of Awan or helper. Kutb Shah, according to the Awan account was descended from Ali, the son in law of the Prophet but by a wife other than Fatima and the Awans have been Muslims from the beginning. The original settlement was in the neighbourhood of Peshawar but Kutb Shah's sons spread over the country to the east and south. Gaurah Shah or Gorrara settled near Sakesar. Kanan Shah or Kalgan at Dhanhot (Khalakgh). Chohan colonised the hills near the Indus. Khokhar or Muhammad Shah went on to the country about the Chitab and Tori and Jhang remained in the trans border country where their descendants are said still to live in Tirah and elsewhere. All acknowledged the chief of Kalabagh as the head of the tribe.

General Cunningham's theory (Archæological Reports II 17 ff) identifies them with the Indu whom Babur in his memoirs mentions as being descended from the same father as the Jangus with whom they divided the Salt Range. The latter is near from the old name of Mount Saker (Jubb) which is still the tribal centre of the Awans and had from old times been the rulers and inhabitants of the western Salt Range. Cunningham well makes the Jangus and Awans "Anwan" or descendants of Anu. II

thinks it probable that they held the plateaus which lie north of the Salt Range, at the time of the Indo-Scythian invasion which drove them southward to take refuge in the mountains Bábar mentions that younger brothers and sons among the Juds were called "Malik," a title still used by the headmen of the Awans.

This theory does not accord with the present distribution of the tribe, and is contradicted by the fact that in Bábar's time the Janjuas ruled not only the Salt Range but the country to the north of it Bábar describes the Janjuas as owning at least the neighbourhood of the Soan, and the western Salt Range was conquered by the Awáns under leaders whose names are still well remembered It is also very improbable that the Janjuas and the Awáns were one race within historical times

Mr Brandieth gave a third account of the Awáns He was of opinion that they were descended from "the Bactrian Greeks driven south from Balkh by Tartar hordes, and turning from Herat to India," and that entering the Punjab not more than 300 years ago as a conquering army under leaders of their own, they dispossessed the Janjua Rajputs of the Salt Range country He gives no reasons, and this theory, which is merely a conjecture, is almost certainly wrong The Awáns have been almost the sole occupants of the western Salt Range for the last 600 years In addition it is very doubtful whether any Greeks settled in Bactria at all, and lastly 300 years takes us back only to the end of Akbar's reign, when, as the *Ain-i-Akbari* shows, the Awáns inhabited and gave their name to a tract, which may without hesitation be identified with the present Awankari

Mr Thomson, in his *Jhelum Settlement Report*, considered the whole question, and wrote as follows —

"In such a conflict of authorities it is difficult to decide The tribal tradition is probably a fable slightly connected with fact Arabian ancestry is a favourite fiction, and Mahmúd of Ghazní is the common *deus ex machina* to save the confession of a primitive idolatry On the other hand General Cunningham's theory seems incredible It is supported by little or no evidence It is almost unheard of for undoubted Lunar Rájputs of high pedigree to deny their origin, and to be joined in the denial by all their neighbours Similarly the fancies about Bactrian Greeks are a mere surmise, and a very recent arrival of the Awáns is contradicted by historical evidence The most probable account seems to be that the Awáns are a Jat race who came through the passes west of Dera Ismáíl Khán, and spread northward to the country round Sakesar Here they were found by Mahmúd of Ghazní, and by him converted to Islám This version is apparently in accordance with the less adulterated traditions of Dera Ismáíl Khán It also agrees with those traditions recorded by Mr Griffin, which point to a former Hinduism It is, moreover, in

CHAP. I. C.
Population

agreement with the common speech of the country which always classes the Awans as *Zamindars* or low born men in contradistinction to the *Sahu* or gentle tribes of Jangnas and Gakhars. Out of their own peculiar territory the Awans are frequently set down as Jats of the Awan *q*l in the records of the first Regular Settlement. This is good evidence of the popular opinion. In Peshawar they are always reckoned as Hindkis.

The views were noticed with approval by Sir Denzil Ibbetson Punjab Census Report 1881, para 10) and in the Shahpur Gazetteer Mr Wilson wrote that the Awans so far as language customs and physique go are an indigenous Punjab tribe. There can be little doubt that the Awans were originally Hindus. The Hindu character of some of the names of Kuth Shah's sons will be noticed. Some explain it by saying that Chohans and Khokhars were named after the tribes of their mothers others that the Awans were converted to Hinduism but after some time were brought back to Islam when 1 maund 2 seers of sacred thread was collected from their persons but these explanations fail to satisfy. The Kalabagh family genealogical tree which traces their descent from Kuth Shah contains several Hindu names such as Rai Harkaran immediately below the name of Kuth Shah and in places Awans still employ Hindu Brahmins as family priests.

The Awans have always been less conquerors than settlers. Unlike the Gakhars, Jangnas, Lodhis, Ghikas, Khattars and other tribes who remained in subjection and cultivating occupancy the population of the country they conquered the Awans either displaced or absorbed the original inhabitants. They not only ruled but occupied. It is interesting to observe the absence of Jats and Gujars in the purely Awan tract.

When the Awans in their turn were overpowered in Rawalpindi District and in Attock

	By mile in the tract	By mile in the tract
1874	1250	57
1881	1175	222

Under their conquerors. It is easy to make conjecture but their history and distribution alike encourage the belief that they are indigenous inhabitants of the western half of the tract now divided between Attock and Rawalpindi District. Their early home may have been in Kaluta, Tawal and Fattichang. Early invaders from the Gakhars who descended from the hills on the north partly expelled by ambition and natural enmity and drove the fugitives out of Tawal and the Salt Range into the lowlands of Manwah and Shahpur. We never observed the Gakhars expelled their resident population. We saw no wave of invasion and everth in they were content to remain in a subordinate position in the tract they

had once ruled That they are of Rajput origin is improbable, but, on the other hand, they cannot have been pure Jats Bábar says Jats and Gujars occupied hills and valleys throughout what is now Attock District, but Awán physique is something different from the physique of Jats and Gujars, and tribal character is not less widely distinguished They may be a third tribe, neither Rajput nor Jat, indigenous to the Upper Sind Ságar Doab who both ruled and cultivated a country which had room for Jats and Gujars also in subjection to the Awáns Mr Thomson's identification of them with Jats and his description of them as low born men is almost certainly wrong It is beyond question that they found the Janjuas in possession of the western Salt Range and ejected them, and throughout this and the surrounding districts they rank high in the social scale

The Awáns are divided into numerous clans (called *míhí*) which take their name from the common ancestor Thus the Mumnáls are the descendants of Moman, the Saghráls descend from Saghar, the Shíáls from Shehan, and so on As regards Gangs and Munds, who are generally reckoned as Awáns, there is some reason to doubt whether they really belong to the tribe, the leaders amongst those who are admittedly Awáns do not usually admit it, and it is quite possible that, surrounded as they are by Awáns on all sides, they would gradually come to be regarded as members of the tribe even if they were not so in reality, but it is, of course, also possible that they may be Awáns, though not descended from the latest common ancestor of the other clans The principal branches of the tribe found in the district are Kutbshahí, Sadkál, Bugdíál, Chajjí, Saidán, Parbál, Ballíál The Awáns inhabit the south-west corner of the Attock Nala but do not share in the good character borne by the rest of the tribe Khattars claim a common origin with the Awáns, but the Awáns repudiate the connexion Awáns are a very self-contained tribe, and will not as a rule give their daughters in marriage to other tribes The small proprietor always marries his daughter to an Awán The big families take Gheba and other women freely, but are reluctant to give their daughters in marriage to any but Awáns, though theré seem to be some instances of marriages with leading men of the Chakwál tribes It is said that the Kálábágh Mahk refused to betroth his daughter to Sardar Muhammad Ali, Gheba, of Kot, and when his granddaughter was betrothed to Sardar Muhammad Nawaz Khan of Kot in 1907, the Awáns throughout the district regarded it as an act of condescension In some families at least prominent Awáns take to wife women of low tribes (usually having an Awán wife also), and this practice does not seem to meet with as much disapproval as in most other tribes of equal social standing, but ordinarily Awán wives only are taken Certain families marry with certain other families only, and in all cases marriage is generally, but not necessarily, within the *Míhí*

CHAP I. C.

Population

Awans are less prosperous in Fattchjang and especially in Pindigheb than in the other two Tahsils. They are in their way good, hard working cultivators their genius lying in the direction of elaborate embankments to make the most of the scanty rain fall rather than in attention to small details. Their fields have often a very slovenly appearance but this is more apparent than real. In Fattchjang they are nearly always small owners selfcultivating hardworking and quarrelsome. In Pindigheb holdings are rather small among them and there are no large owners. Drought and hard times have told upon them so that they are much in debt and have alienated a great deal of their land. Generally tall broad shouldered well grown men with plenty of spirit they should make fine soldiers but more than any other tribe in the district they dislike leaving their homes and there are comparatively few of them in the army. They are a curious instance of a peasant tribe with aristocratic traditions and a history of conquest and dominion. Their manners are frank and pleasing but everywhere they are headstrong and intractable to an unusual degree. Their characteristic failings are vindictiveness and a proneness to keep alive old feuds. In Talligang these characteristics have led to an undefined but well understood factious organisation centering round the Malik of Jawa. The greater part of the Tahsil is split into two parties to one or other of which almost every headman belongs. The bonds of connection are not drawn very close but every member of a party can always look for countenance and general support from the other members. In many villages it means only this that a member of the faction who has to put up in the village will stop with the lambardar of the same faction but elsewhere the rivalry is very bitter. Intermarriage goes on between the two factions but it is curious to note among all tribes how little effect intermarriage has on the long established feuds. In the old times a son naturally belonged to the party of his father but latterly some of the younger men have chosen for them else and gone over to the enemy generally on account of marriage connections with the other factions but this is not held to excuse the deeper and graver animosity has resulted. In the Lund district these differences are settled in the light of day with a set stake but the Talligang men prefer secret murders or the more peaceful means of false charges and civil suits. False witness when ever needed is an implicit condition of tenancy in some part. Open rioting is rare. The Awans are not addicted to thieving and with all their faults are a very fine peasantry.

The following account of the factions of Talligang though not originally intended for publication was in it in the *W. L. C. A. R.* of 1904 and is reproduced here.

"The factions of the Talil have their headquarters at Jawa and are known by the names of Ujial Khan and Khan Bhai. The

latter was the father of Muhammad Khán, Ilákádár, who is now a member of Ujjal Khán's faction, the rest of the family is still on the other side: each party has its adherents in every important village as follows.—

CHAP. I, C
Population

Village	Ujjal Khán's Party	Khán Beg's Party
Láwa	Ujjal Khán Muhammad Khán Sher Muhammad	Sultán Mubáriz Aziz Khán Ahmad Khán Yáran Khan Ahmad Yar Mulkhá, Pattidár
Danda Shab Biláwal	Budha Khán Wiláyat Sháh.	
Dhurnál	Sháh Nawáz (doubtful) Muhammad Khan "Bhauká "	The other lambardárs
Thoa Mahrám Khán	Lál Khán, dismissed lambardar	Ahmad Yár Allah Yár Muhammad Khán, lambardár
Nilá	Jahán Khán	Muhammad Sháh
Pachnand	Jahán Khán	The other lambardárs
Dhermund	Núr Khán (more or less agrees with Abbás of Tamman)	
Tamman	Abbás Khán	Sháhnawáz
Tráp	Aulia Khán Fatteh Khán	Budha Khán
Multán	Dilásá Khan	Fatteh Khán
Pátwálí	Ghulám Hussain	Manga
Budhiál	Muhammad Khan Faiza	Haidar
Dhauhar	Khán Bhára Muhammad Nawáb Khán, his uncle	Muhammad Khán Fatteh Khán
Mogla	Allah Dad Khán, &c (not much to do with the Láwa parties)	Aulia Khán
Saghar	Allahyár Khán	Sultan Mahmúd
Sangwala	Khan Beg	Muhammad Khán
Pihra Fattiál	Muhammad Ashraf	
Tallagang	Fazl Fatteh Khán	Fazl Iláhi. Muhammad Khán
Jhatla	Ghulám Muhammad	Fatteh Khán
Chinjí	Nawáb Khán	Other lambardárs

These factions have ramifications extending into the Pind Dádan Khán Tahsil, over the Shahpur Salt Range and down into the Shahpur plains, it should be noted that in some cases, *e g*, in Tráp and Multán, the adherents of the rival parties are very good friends amongst themselves, elsewhere the contrary is the case, as in Dhauhar and Saghar, where they quarrel vigorously with each other, but have really very little interest in the Láwa factions

The party feeling shows not the slightest sign of dying out, as from the fact, that the rival factions in Láwa intermarry freely, it might have been expected to do, Sultán Mubáriz, for instance, is a near relation by marriage of Ujjal Khán, and so with nearly all of them, but in this matter of marriage they are perhaps driven by necessity, as amongst the Awáns marriage within the clan or Múhí is usual, so they have not much choice. But in some villages

CHAP I C.

Population.

mentioned above the partisanship is of a lukewarm character, and amounts to little more than this that if a member of one of the parties has occasion to go to the village he will put up with the local adherent of the faction to which he belongs.

The principal Awans are in Tallagang Tahsil Ujjal Khan Sultan Mubariz Aziz Khan Muhammad Khan, Sher Muhammad Ahmad Khan etc all of Iawa Shuh Nawaz and Abbas Khan of Tamman Sarfaraz Khan of Tráp Gulam Mahomed of Putwāli Mir Khān of Dhermund Fazl Khan, Fazl Ilāhi and Fattēh Khān of Tallagang Mahomed Ashraf and Subedar Major Mahr Khan of Pihra Fattāil Allahyar Khan etc of Thobāi Khan Bhara of Dhaular Jahan Khan of Pachmand and Allahdad of Mogla in Pindigheb Tahsil Nurkhan Zaidar of Dhak, Fatch Khan of Jalwāl Fatch Mahomed of Maira Fatch Khan of Jand Fatch Khan of Jangla, Naib Tehsildar Abdul Rahman of Nawara Mahomed Khan Res. akdar Major Pindigheb in Fattēhjang Tahsil Akbar Ali Zaidar Jhan and Sherzaman Inamdar Batthur in Attock Tahsil Malik Mahomed Amir Khan of Shamsabad, Jagardar and Zaidar and Malik Hazrat Khan Zaidar of Bhallar Jogi

Things

Next to the Awans in numerical importance come the Pathāns who number about 18 000 and make up 8 per cent of the total population of the district. There are two Pathān settlements in the district one in the south west corner of Pindigheb Tahsil at Makhad and in the Narrara hills the other in Attock Tahsil chiefly in the Chhachhi hills.

The Sagri
Pathān of
Makhad

The Pindigheb Pathāns number about 6 000 and are practically all Sagri Pathāns a branch of the Bulaki Khataks. The Babar family of the Bangi Khaks, who are a practically independent sept of the Sagri clan occupying portions of the Mianwali and Bannu districts is also represented in the Narrara hills and there are also about six hundred members of the Jamal Khel sept.

Beyond any doubt the Sagri Pathāns came across the river from Kohat and drove out the Awans whom they found in possession. They are said to have conquered the Awān country as far east as the Helum but about the middle of the 17th century they relinquished the greater part of this tract. Their advent to the district was comparatively late. The Khataks had not established themselves in Kohat till the end of the 17th century and their first conquests were north and south of Kohat on the western bank of the Indus. The present family of Makhad appears to have established it. If there in the time of Ahmad Shah Durrani and in Akbar's time the Khataks were all near the river. The earliest historical record of their connection with this district is of the Durrani invasion. The story of their conquests up to the Durrani is probably unrecorded for at present we have only an occasional marauding raid. Before Sikh times they had settled

down to their present limits and remained in their breaches in the turbulent days of violence and the rise of the Ghebas. Their settlement in the district is probably not earlier than the middle of the 18th century. They own 7 villages of which Makhad and Narrara are the largest. Hadowali is their boundary on the east, where the Awáns are their neighbours, and is said to derive its name from this fact. Throughout the tract they occupy they have completely dispossessed all other tribes, and live completely apart from the rest of the district marrying only among themselves, and having little to do with the other inhabitants of the Tahsil. They are good cultivators though their country is stony and infertile. Of fine physique and brave independent character, they make excellent soldiers and take military service freely. Every village is full of military pensioners and the number of native officers is large. Many of them become merchants, and more still trade in sheep and goats. With the Khatak love of horses, several gather ponies from the frontier and trade with them as far south as Calcutta. Their country is poor even for Pindigheb, but what with pay, pensions and the profits of trade, they are generally in good circumstances. Their speech is the soft or western dialect of Pushtu, though almost all the men can understand and use the Punjabi of the district.

Though not generally popular with Punjab officials, who do not understand the language or the ways of Patháns, they are yet one of the most manly tribes in the district.

Their head is the Khan of Makhad who owns Makhad and has large jagirs and miscellaneous dues. The headship of the family has now for two generations fallen into unworthy hands, and the Khan has ceased to have any influence in his tribe. But the family is still looked up to by the tribe, and Dost Mahomed, uncle of the Khan, who by the custom of the family was given land enough for his maintenance alone, is popular, respected, and influential in spite of the Khan and has been made Zaildar. Fattah Khan, Zaildar, Narrara, has a good deal of influence, even in a tract full of retired native officers, many of whom have been awarded titles of Sardar Bahadur, Khan Bahadur and Shamsheer Bahadur.

The Attock Patháns, who are responsible for half the revenue of that Tahsil and own more than a third of it, are to be found in all the circles, but are only a small body in the Sarwala. In the Chhachh they own 78 per cent of the circle, including all the best lands, pay 78 per cent of the assessment, and comprise 82 per cent of the landowners. In the Nala circle they lie chiefly along the line of the Haro, and own a quarter of the circle, paying a third of the revenue.

These Attock Patháns have nothing to do with the Sagri Patháns of Makhad from whom they are separated by the Kala

CHAP I C. Chittha and the country of the Khattars and the Awans. The total
 Population is just a little short of 30 000 They are a heterogeneous
 body including Pathans Proper, Afghans and Ghulzais. Table IX
 of Volume B gives some of the main divisions. The largest group
 is the Alizai who include the Tarkhells one of the three main septs
 of the Alizais. The Tarkhells inhabit the Haro villages of the Nala
 circle. The Saddozais and the Alizais are both sections of the
 Utmanzais who like the Manduris and Barahzais belong to the
 Yusufzai tribe. By far the greater proportion of the Attock
 Pathans are Yusufzais allied to the Patháns on the opposite side
 of the Indus in Peshawar district.

The connection of Pathans with the tahsil is not very ancient.
 The earliest comers may have been the Lodis who are a section
 of the Ghulzai nation and accompanied Mahmúd Ghaznavi as
 mercenaries on his invasions of India. Their numbers are
 inconsiderable. Next after a long interval came the Dilazaks
 who were gradually driven east from the Sufed Koh by
 the Yusufzais. About the end of the 10th century they crossed
 the river and found the Chhachhi then a swamp being slowly
 recovered from the Indus in possession of the Gujars. Apparently
 they never settled down and in consequence of the turmoil caused
 by their constant attempt to recover the Mardan iildk of Peshawar
 from the Yusufzais were finally deported by Jahangir and
 scattered over the Indian Peninsula. They claim to be Pathans
 Proper but the claim is not always acknowledged. It has been
 conjectured that they are probably of Scythian origin. They now
 number about 1,000 in the district.

The great Pathán invasion of the Chhachhi took place much
 later. About the end of the 17th century the Khataks pushing
 up from Kohat at the south began to press on the flanks of the
 Yusufzais and seized on the high way between Attock and
 Lahore of which they had been put in charge. At the same
 time too the Gujars of Hazara had summoned the Yusufzais across
 the river to help them against the Tarins a tribe of original
 Afghans of Jewish and Arab origin who had fallen on the
 Haripur plain. Later in the middle of the 18th century the
 Piro Khels who are Shinwari Afridis and Pathans Proper came
 with Nadir Shah perhaps from Persia and remained behind when
 he returned. By the end of the 18th century Dilazaks, Tarins
 Yusufzais and Afridis had settled down in the Tahsil with the
 Yusufzais numerically immensely superior. Since then no immi-
 gration has taken place. The chief accretion to Pathán strength
 has been that of the Akhund Khels. Akhund is the title given to
 any chief of special activity and Akhundzada is the title of his
 descendants. But the name is often used synonymously with
 Mulla and applied to anyone who can read the sacred books.
 Many of the Akhund Khels are by origin Gujars or Awans
 perform no priestly functions and live like the ordinary Pathán.

Their numbers have increased from 354 in 1881 to 722 in 1891. The Tarkheh Patháns who inhabit the north-east of the Tahsil below the main wall of the Gandgarh hills and along the line of the Haro by tradition and sentiment have little to do with Attock. They live or own land across the border in Hazára District, and many are jágirdárs. The tract is very poor, their habits are improvident, and as agriculturists and revenue-payers they are unsatisfactory. They are not well off. The Pathán of Attock Tahsil is a curious blend of farmer, trader, lawyer and cut-throat. As an agriculturist and revenue-payer he is excellent. About 40 per cent of the Chhachh is cultivated by the owners. Unlike the Ságrí Patháns of Makhad the Attock Patháns did not wholly dispossess the former inhabitants, and there is a large body of tenants, Awáns, Gujárs and others. A good deal of the cultivation by tenants is due to the increasing readiness of the Pathán to leave his home and go abroad in search of new experiences. But whenever the Pathán owner does not himself cultivate, he is an exceedingly careful manager, and there is very little waste. Enterprise is a very marked characteristic. There are few parts of the Empire which some one in the Chhachh has not visited. Some go as hawkers to Australia, others serve as stokers on the P and O and British India boats. The cattle trade engages others. Men go down to Amritsar, and buy up large herds, which they drive up towards Peshawar, sometimes, it is said, through the Chenab Colony, with a view to agricultural requirements, and sometimes along the Grand Trunk Road through the various cantonments, where the animals are bought up for slaughter. In consequence the Patháns are very prosperous. Very little of their land is mortgaged. What mortgage there is is due either to improvidence in individuals or else to absenteeism. When a Pathán goes on service he protects his land from his relatives by mortgaging it to a stranger. His litigiousness is thus described by Mr. Butler, Assistant Settlement Officer — "It must be remembered, however, that the Chhachh has become more and more the home of dubious litigation, and that such a thing as a true mortgage or sale deed cannot so much as be imagined to exist. If, therefore, elsewhere the figures tend to be inflated to defeat the claims of pre-emptors, in the Chhachh the tendency must be infinitely greater. To show the sort of problems which arise, the following typical case which came to light may be quoted. A proprietor, A, being in debt to a moneylender, and fearing that his land might be attached, executed a bogus sale deed in favour of his intimate friend, B, who obtained mutation and nominally kept on A as his tenant. After a certain period B's natural inclination to deceit asserted itself, and, on the solicitation of C, A's enemy, and for a private consideration of a few rupees, he executed a bogus sale deed, purporting to transfer the land to C for full consideration. C then proceeded to harass A, his nominal tenant-at-will, and on the worm turning and beginning to take

CHAP I C.
Population.

the matter into court executed yet another bogus sale deed purporting to transfer the land to D A's son with whom A was on bad terms thus ingeniously stirring up a family quarrel from which A could reap no real advantage even if he succeeded in a suit against his heir

Though of good physique the Pathan does not readily take military service. That means a sacrifice of independence and the Chhachhi Pathan is more of an attorney than a fighting man

The chief men of the Attock Pathans are Gulab Khan and Najf Khan of Ghurgashli, Muzaffar Khan and Mirdad Khan Malik Mala Bahadur Khan of Babbudi, Mahomed Khan of Sarwana, Mahomed Azun Khan, Honorary Magistrate, Hazro, Hafiz Sher Mahomed Khan and Shahbaz Khan also of Hazro, Ali Akbar Khan of Yasin, Mahomed Amir Khan of Warsi, Sher Dil Khan of Shinka, Ali Bahadur Khan of Ishmagarh and Mir Afzal Khan and Humayun Khan of Harun

Jodhras.

By far the principal tribe in Pindigheb and perhaps the tribe of highest standing in the whole district is the Jodhra tribe. They inhabit the south-east of Pindigheb Taluk, the valley of the Soan extending on the south to the Tullagang border and on the north reaching to the watershed which runs across the Taluk, and along the Fattchjang boundary running up as far as the railway. They own only a little less than a third of the cultivated area of the Taluk and pay rather more than a third of the revenue.

Their own account of themselves is that they are of Rajput origin and derive their name from Jodhra who was converted to Muhammadanism by Mahmud Ghaznavi and settled in Jammu. Some generations later they migrated to the Sil valley and founded Pindigheb (then called Dirahli) on the north bank of the Sil. Later they moved their colony to the south bank. At any rate they are of Hindu origin still retaining traces of Hindu customs in their festivals and ceremonies. Another account gives their original home as Hindustan. They appear to have come to the district about the end of the 15th century as a small band of military adventurers. They possessed themselves of the Soan and Sil valleys and much of Tullagang, ruling these tracts from Pindigheb. Awans who were in possession were not excited but remained on as tenants under the conquering Jodhras. The Jodhras never themselves cultivated. The former owners sank to the status of tenant. Ownership of the soil vested in the newcomers who were regarded as independent chieftains paying no revenue to the Government of the day further than an occasional present of a horse, mul or hawk by way of tribute or tribute and keeping up large bodies of armed retainers. Their jurisdiction over the surrounding country was probably close. Though engaged in constant strife with the surrounding tribe they

found time to develop the resources of the surrounding country, and founded the great majority of the villages in which they now possess rights of various kinds. Their power was recognised by the Moghals, and Malik Aulha Khan, who is the first Malik of much importance known to history, held a revenue assignment of Pindigheb, Tallagang, and parts of Chakwal and Fattehjang. It was probably he who overran Tallagang. His son Malik Amanat Khan was equally powerful. In his time the Sikhs came. They found the Jodhras at their zenith. Apparently there was little difficulty in imposing a rough Sikh superiority on the small but warlike tribes of the district, but systematic government was never attempted. In the chapter on History the available information on the Sikh period has been given. It is enough here to notice how the Jodhras declined. At once they lost Tallagang and Chakwal over which they had never really established their authority. Gradually the great power of the Pindigheb family was frittered away. It had always been the centre of the Jodhras, the trunk from which all the outlying families branched off, and the fountain of all authority. First the Langrial family was allowed to secede. Then the Khunda, Kamhal and Dandi families broke away. Finally the rise of the Ghebás robbed them of the Sban, curbed their power, and gave them a restless and energetic rival at their doors. During this troubled time the ruling family contained no men of power. The chiefs were lazy, licentious and incompetent and from a love of ease allowed great opportunities to slip past. But they are still the nobility of the tahsil. They number less than two thousand, and still retain their position of grand seignors. Their love of sport, especially hawking, show and horses, and their abstinence from cultivation are still in the opinion of the countryside the proper characteristics of Jodhras. In a few villages subdivision of holdings has gone so far that the Jodhra is compelled to work for a living, but the great majority cultivate through tenants. They are generally fine, well-made men, delighting in field sports, but jealous and litigious and much divided by rivalries and animosities. Nowhere is the proprietary body so strong and the control over tenants so assured as among their neighbours. Some are very prosperous. Others have passed through adversity. In general they are much less prosperous than the neighbouring Ghebás.

There are five principal families of the Jodhras. By far the most important is that of Pindigheb. Two branches of the family are recognised, and at present there are three members of the senior branch and two of the junior. The elder branch is that of Aulha Khan, the members being Malik Gulam Mahomed, who is the head of the whole family, Malik Jang Bahadur Khan, and Malik Zamurād Mahomed Khan. The second branch is that of Fattah Khan, whose members are Mahomed Akbar Khan and Mahomed Amir Khan. Despite the weakness of their represent-

CHAP I C.
Population

natives during Sikh dominion and at annexation the family still has great possessions. The five Maliks now own six entire estates and the greater part of six other villages, and have talukdari rights in 26 other villages.

According to the custom of the family the eldest son always gets two shares so that the present head of the eldest branch owns one-third of the whole property. This family is well off but subdivision and quarrelling have prevented them from attaining the position achieved by the solitary Sardar of Kot. The Pindigheb Maliks are closely related by marriage with the Kot family the present head of the Pindigheb family being indeed the son of Fattah Khan's daughter. Ancestral feuds however have not been forgotten and too much blood was spilt on either side before annexation for the breach ever to heal entirely.

Next in importance to the Pindigheb family are the Jodhras of Khunda. They are numerous but do not hold on hereditary shares, so that most of them have but small holdings while a few have large estates. In all the Khunda family own 18 villages in the north east corner of the taluk. Among the large owners subdivision has not gone far. Itibar Khan, who succeeded his uncle Abdulla Khan is now the largest landowner in the taluk not excepting even the head of the Pindigheb family. He is a man of great natural ability who has produced very different impressions on different officers with whom he has come in contact. He has great influence in the centre of the taluk. Within recent years Malik Itibar has acquired a good deal of land in the surrounding villages and in the Awankari and still continues to add field to field.

Ishan Khan another member of the same family also of Khunda bears a very high character. Both he and Itibar Khan are Zaildars. Both are great horse breeders being seldom without several good animals. The enmity between them is a factor in Pindigheb politics. Other prosperous members of the Khunda family are Nawab Khan Khan Mulk and Mahomed Khan. The Dandi family own ten villages and reside at Dandi on the north bank of the Sil opposite Pindigheb. They are closely related to the Pindigheb family but subdivision has gone far while litigation and quarrelling have reduced them to comparatively poor circumstances. The chief man in Dandi is Gulam Mahomed pensioned Subedar and Zaildar.

The Kamal family own seven villages. They are now very numerous and only a few of them are at all well off. Their chief man Allahyar is not a man of much mark though Zaildar in the Kamal tract. The Imperial family owning three villages still own a great deal of land but they are famous for delinquency and extravagance and much of their land has gone to the Government. They have no members of any note. The Jodhras are a great

deal of influence in the district Native officials who do not please them are likely to find themselves very uncomfortable They do not take military service readily, but their numbers are so small that at best they could provide few recruits

The ancient enemies and rivals of the Jodhras are the Ghebas They inhabit the western portion of Fattahjang Tahsil, a solid block of villages reaching to the Kala Chitta on the north, to Fattahjang and Sagar on the east, and almost to the Sil on the south They cover 34 per cent of the total cultivated area of Fattahjang Tahsil, and pay 19 per cent of the land revenue They are found in no other Tahsil Their numbers are small The table on page 65 gives the number of Gheba owners as 1,587, but the enumeration is faulty Most of them own land in several villages and are counted over and over again in each village, while a few petty villages of small holdings and numerous owners have been included only on the ground that they claim connection with the Ghebas The total number of true Gheba owners cannot be as much as 500 Of recent years an attempt is being made to enlist Ghebas in the Native Army, but the project is foredoomed to failure as the Ghebas do not exist who could enlist in any considerable numbers

The origin of the Ghebas, like that of many other tribes in the Western Punjab, is obscure They themselves claim Moghal origin, and are always entered in the revenue papers as Moghals, resenting the use of Gheba as applied to them In the census enumerations they have always returned themselves as Moghals Gheba they describe as simply a nickname applied to them because they live in the Gheb Another account which they give of themselves, and which is generally accepted in the countryside connects with the Sials of Jhangs and the Tiwanas of Shahpur. The story of Teo, Seo and Gheo, from whom the Tiwanas, Sials and Ghebas respectively are descended, is well known This assertion is destructive of their claim to Moghal origin, and would fix the Ghebas as of Rajput Punwar origin Another theory is that they are really a branch of the original Jodhira tribe who quarrelled with the others, and took the name Gheba, which till then had been simply a title used in the tribe The fact that the town of Pindigheb was built, and is still held, by the Jodhras, and not by the Ghebas, lends some support to this statement Whether Gheb is simply "the country of the Ghebas" or Gheba simply "an inhabitant of the Gheb," the tribe is almost certainly indigenous to the Punjab, and foreign to the district The settlement of the tribe was almost exactly similar to that of the Jodhras They were a small warlike band, irresistible to the Jats, Gujars and Awáns who preceded them and always brave and powerful enough in the turmoil of inter-tribal strife to retain the tract they had won They appear to have come to the district about the same time as the Jodhras, and from the first to have settled in

CHAP. I. C.

Population

the tract between the Kala Chutta and the Khairi Murat. Their history makes it not improbable that they were in some way dependent on the Jodhras of Pindigheb their position being not very different from that of the Khunda and Kamhal branches of the Jodhura tribe. A not improbable conjecture is that they were a small band of broken Rajput families fleeing from the Central Punjab who joined the Jodhras and settled down on their borders. Till 1825 they certainly occupied a position subordinate to the Jodhras of Pindigheb who till that year were responsible for the revenue of the Gheb. The later years of Sikh rule are the period of Gheba rise first to complete independence then to equality with the Jodhras. Rae Mahomed Khan of Kot was the first chief to exalt the horn of the tribe. He was a man of much power and energy so influential that he stood to the Sikhs in the relation of an ally rather than a subject and so turbulent that the record of his violence and crimes remains to this day. With the name of his son and successor Fattch Khan the glory of the Ghebas is inseparably connected. At the head of the Ghebas though at feud with most of them and owning 13 entire villages about two-thirds of eight other hereditary villages and in addition shares in several other villages which he bought or in other ways acquired he was for many years supreme in his country under the west corner of the Khairi Murat. Invested with magisterial powers in his own *ilaka* feared and admired by all he wielded an amount of power which was perhaps unique outside an independent state. Even to the present day the Kot estate is always called the Kot *risht* and the administration is the *sarkar* while officials of the Government are known but as English officials. Such an administration could not have been left for so many years had it not been substantially just and honest and liked by the people.

But in spite of their prosperity and power the Ghebas have never held a very high place socially. They intermarry freely with the Jodhras of Pindigheb and with the Alpirs of the Sil Soan but though they give in marriage to big Awan families Awans do not generally give to them nor look upon them as their equal. They have nothing of that pride of birth which is so marked a characteristic of the Gakhras and Janjurs of Rawal Pindi. Generally the Ghebas are well off and thrifty and though they all hit one another and live to tell of former murders and treachery yet there is ordinarily neither litigation nor crime among them, still less extravagance. The Ghebas of Dhurnal al have fallen on evil days and paid to the country of a well known example of the evils of litigation and extravagance. They own villages.

There are a few small well built fortified halting in banking a little apart from the Jodhras and Gakhras and not united to Jodhras with whom they alternately fought and

intermarried Most of them are still well off, and they own far too much land to cultivate with their own hands As landlords they are severe with their tenants, but are not unjust, nor are they generally disliked, while they are always ready to turn out with all their resources when anyone attempts to trouble or interfere with their tenantry.

Their bitter feuds with the Jodhras and Alpials, and the even more determined feuds among the principal Gheba families have not yet died out The marriage of Malik Aulia Khan, of Pindigheb, with the daughter of Sardar Fattah Khan, of Kot, coupled with the separation of the Fattahjang Tahsil from that of Pindigheb, did something to close the bitter blood feud, but intermarriage between the families of old enemies has little effect in stopping the dearly cherished ancestral feuds The intermarriage goes on freely, but the ill-feeling, though perhaps softened, still remains. The different families cannot now openly attack each other, but it is very doubtful if they like each other any the better for that

The Sardar of Kot is the most important of all the Ghebas Fattah Khan died in 1894, when his property with his *jaqs* passed to his brother's grandson, Mahomed Ali Khan Since 1903 the estate has been under the Court of Wards, the Sardar, Mahomed Nawaz Khan, being a child of about 9 Hassu Khan, one of the Sardar's distant collaterals, owns large shares in several of the Sardar's villages, and is a *zaldar* and *jagirdar*

Next to the Kot family the most important family among the Ghebas is that of Malál This family calls itself Bhandial, from Rai Bhandi Beg, an imaginary Moghál ancestor, but is in reality of Rajput descent, like the rest of the Ghebas It has always been at feud with the family of Kot, and it was its head, Budhá Khan, who was concerned in the assassination of Rai Mahomed Khan, of Kot, at Pahag in 1831 The present head of the family is Fattah Khan, a man of fine presence and good repute He and his four brothers are prominent men in the countryside, but are not on good terms with each other Hayat Khan is a man of much ability, not generally popular, and Mehr Khan, among brothers all devoted to horse-breeding, is famous for his veterinary skill

The Ghebas of Dhurnal own four villages Their headman is Nur Khan, son of Drab Khan, of Dhurnal The family of Shahr Rai Sadullah also owns four villages, while the Ghebas of Manja, own three villages The chief Gheba in Manja is Sarfaraz Khan *alias* Faja Khan, *zaldar*, and in Shahr Rai Sadullah Karm Khan, *namdar* The three branches of the tribe are Rawal, Bhandial and Sihál The Kot, Dhurnal and Shahr Rai Sadullah families are Rawals The family of Malal is Bhandial, and the Manja family is Sihál.

CHAP. I. C.

Population-

Alpials.

The Alpials are quite unlike the two tribes which have just been described. They have all the characteristics of Awan owners and have nothing in common with the large landed proprietors of Fattchjang and Pindigheb Tahsils. They are confined to the Sil Soan circle of the Fattchjang Tahsil and most of them hold land along the banks of the Soan.

By origin they are admittedly Rajputs and at the census of 1881 recorded themselves as Manj Rájputs. They appear to have come to the district about the same time as the Jodhras and Ghebas having first wandered through the country now contained in the Khushab and Tallagang Tahsils before settling down in the southern corner of Fattchjang. There are still traces of Hindu origin in their marriage ceremonies as is the case with many of the Rájputs of the district.

They own 32 villages in Fattchjang. Holdings among them are small averaging a little over five acres. Hardworking and excellent cultivators generally tilling their own land and working laboriously on their own wells they have taken only a small part in the more lurid history of the district. Socially they rank high intermarrying freely with the Ghebas. They are a bold lawless set of men of fine physique much given to violent crime sturdy independent and wonderfully quarrelsome. They are generally called litigious but are a thrifty folk and seldom carry their cases to a civil court while in a revenue court a great deal of trouble can be caused to neighbours and enemies and a great stir made with but little trouble and at small expense. They number a little over nine thousand. Of late years Alpials have begun to be enlisted in the army and the experiment deserves to succeed for these men should make fine soldiers and in the wider atmosphere of the army may forget the petty quarrels of their valley.

With the exception of the Chakri family, which owns a good deal of land there are no large owners among them. Chaudri Ahmad Khan son of Chaudri Sher Khan of Chakri a quiet unassuming man is the only Alpial of much note. He is a Vice-regal *darbar* and a *zaildar* and enjoys a *jir* of Rs. 800. His son Sultan Khan is a subedar in the 17th Punjab. Other Alpials are Allah Dad Khan subedar pensioner and *zaildar* Chaontra Allah Dad Khan *zaildár*, Parial Alif Khan Sud, and Nur Khan of Chakri.

According to the custom of the country the Alpials are split into two portions. The Chakri Chaudris in the wider district feuds have always sided with the Malis Ghebas against the Kot family and have lost several members of their family in the strife.

Khattars.

The Khattars are at once the most mysterious the most interesting and the most unsatisfactory tribe in the district.

Ethnologically a problem more inscrutable than the Awán, socially of importance less than that of the highest tribes alone, politically a troublesome element in the district population, they form one of the most peculiar and curious tribes in the district. Their country, which is known by the name of Kháttar, lies on both sides of the Kala Chitta, and runs in a narrow strip east and west from the Indus and across the district, into Rawalpindi, where they own fourteen villages. They are thus to be found in Attock Tahsil, where they own 29 villages, in Fattahjung where their villages number 43 and in villages of Pindigheb Tahsil. Their numbers appear to have been underestimated at the various census enumerations, when many returned themselves as Awáns, but in all probability they do not exceed ten thousand. The census of 1901 showed their numbers as little more than six thousand, a decrease of nearly 9 per cent in ten years. The enumeration was almost certainly faulty. The revenue records, by a process of excerpption not altogether satisfactory, give the number of Khattar landowners as 4,265. An estimate of ten thousand is probably not far off the mark. Their origin, as has been said, is obscure. They claim connection with the Awáns (explaining *ignotum per ignotus*) and the Khokhars, all three claiming Kutb Shah for their father, and tracing their descent from Ali. But the Awáns and probably the Khokhars repudiate the connection. The Khattar account of Kháttar origin is given in Griffin's "Punjab Chiefs" under the notice of the Dhrek family. Briefly it amounts to this. Chohan, the youngest son of Kutb Shah, the ancestor of the Khattars, and an officer of Sultan Mahmud Ghaznavi, seized Bágh Niláb, in his days a large city, on the Indus, dispossessing the Hindu chief, Raj Deo, and made it his headquarters. For many years his descendants held Niláb, till the Hindus in the time of Khatar Khan, growing powerful, drove them out across the river and into Afghanistan. But Khatar Khan, who had entered the service of Mohamad Ghori, soon returned, and in 1175, when his master was preparing to attack India, repossessed himself of Bagh Niláb by a stratagem. From that time date the present name of the tribe, who took the name of their leader, Khatar, the six chief divisions and the tribal dispersion over the present Khatar. Of the sons of Khatar Khan—the story is repeated to give the present day divisions of the tribe, and their distribution—Sarroo Khan built Serhal. His descendants are known as Serhals, and are found in Pindi Serhal, Bahtar, Jhang, Bahlol, and Feroz Shahi. Feroz Khan, whose descendant are called Ferozals, went to Fattahjang. The Khattars of Fattahjang, the Dhrek and Wah families, and the Usman Khattar branch in Rawalpindi are Ferozals. Jand Khan crossed the Kala Chitta, and settled south of that range near the Indus in the *ilaka* which is to the present day called after him Jandál. The Nara Khattars are called Ranials from a descendant of Jand Khan. Those of Nathial, Thattha, Darnul and Basal are called Jandáls.

CHAP. I. C

Population

The Khattars of Gakkhar also are Ranials. Isa Khan's descendants who are called Isials, are found in Choi Ghariala and Deerkot north of the Kala Chitta. Balu Khan's descendants live in Barota where the Haro falls into the Indus and in other villages between Bagh Nilab and Attock and are called Balwals. Mehra Khan's descendants live in Serai Kharbuzi in Rawalpindi. The Gharials who live in Akhori north of the Kala Chitta are descended from Feroz Khan. When this dispersion was complete, and about three generations after Khatar Khan the tribe lost Bagh Nilab but retained possession of the open country between Rawalpindi and the Indus. Conjectures on Khattar origin are as various as the theories which seek to explain the Awans. Mr. Steedman believed their claim to Awan origin and said that an Awan admits if but looks on the Khattars as an inferior section of the tribe to which he will not give his daughters in marriage. Others assign the Khattars a Rajput origin. Griffin thought that they were originally inhabitants of Khornan who came to India with the early Mahomedan invaders. Crocroft noted that one or two of their customs relating to marriage seem to point to their having been of Hindu origin. They may have been converted to Mahomedanism during one of the Sultan's (Mahmud Ghaznavi) invasions. General Cunningham would identify them with a branch of the Katar Cidaritao or Little Yucha from whom the Gujars also are descended.

What is certain is that they came to the district before most of the tribes now prominent. They may have preceded even the Awans and been driven on to the Kala Chitta on the south by the Awan invasion and on the north by the hordes of foreign conquerors. Their own traditions would make them later than the Awans whom they alleged they dispossessed. But in the present state of knowledge they must be left an enigma. They may be an indigenous Punjab tribe neither Jat nor Rajput but resembling the Awans whose residence was now cis-Indus and now trans-Indus and who finally settled down in the comparative security of the Kala Chitta. Of their neighbours Ghebrs, Jodhirs, Alpuals and Awans they have affinities only with the latter and it may be that the solution of the Awan problem would clear away the mystery that surrounds the Khattars.

Of their history within the district not much is known. They took but a part in the turmoil in Indigheb and Pattayong in which the Ghebrs found so excellent an opportunity but they certainly prospered and extended their villages at Awan expense. Nevertheless appear to have attained any commanding position. Crocroft says they intermarried with the Khattaks and thus acquired further power in the district and they remained on good terms with the Sikhs who allowed the principal families to retain their Chieftainship.

No one has ever had a good word to say for the Khattars. Bad agriculturists, bad landlords and bad revenue payers, lazy, dissolute and extravagant, they have always been a troublesome tribe. The Khattar has always had an unenviable notoriety for crime, they are all at feud with one another, none render any assistance to the administration, crime is rife, and litigation of the most expensive kind continuous and unceasing. Socially they hold an intermediate position. They rank below Gakkhars, Awáns, Janjuas, Jodhras, Ghebas, and the higher classes of Rajputs, but above the Jats or Zemindars.

Holdings are large, averaging about 50 acres in Attock Tahsil, 45 acres in Fattehjang, and 21 acres in Pindigheb. In the last Tahsil the Khattars, like the neighbouring Awáns, are in a depressed state. The lazy dissolute habits which distinguished all Khattars, combined with comparatively small holdings, have brought them misfortune.

Much of the Khattar land is held by tenants, and the Khattar is a conspicuously bad landlord. He generally collects rents in kind, and is nearly always harsh and unreasonable, squeezing the tenants just when he should be generous, and unable to finance his tenants in times of distress and protect them in times of trouble. As a result he cannot collect rents or keep tenants so easily as better men can.

The chief family is that of Dhrek in Fattehjang, the various members of which own ten villages in the Fattehjang Nala, besides other villages in Attock and in Rawalpindi. The family is described in Griffin's "Punjab Chiefs". It has suffered much from internal feuds, ruinous litigation and bad conduct. The heads of the family are Nawab Khan and Karm Khan, who live at Dhrek, and lost their share of the *jagu* by confiscation in 1906, Dost Mahomed Khan and Jahan Dad Khan of Bahtar, who each enjoy *jagirs* of Rs 372-12, and Lal Khan, whose *jagirs* amount to Rs 500 per annum. Jahan Dad Khan is under restraint in the Lunatic Asylum, Lahore.

The Khattars of Fattehjang itself, a numerous body, own seven villages. Their chief men are Samundai Khan, Divisional Darbari and Zaildar, Maula Dad, Fattah Khan, all of Fattehjang. The Khattars of Kutbal own three villages in Fattehjang and two in Rawalpindi. There are no big Khattar families in Pindigheb Tahsil. Sadullah Khan, of Thattha, is a pensioned subedar, Khushál Khan of Nára, and Mahomed Khan of Pind Sultan are mamdais, but no one is of commanding importance.

In Attock Tahsil the chief Khattar family is that of Wah, described in Griffin's "Punjab Chiefs".

Janjuas are now a very inconsiderable element in the district population. They own Jangal and two other villages in Janjuas

CHAP I C.
Population.

Fattehjang Tahsil, and Kot Sarang and an adjoining village in Tallagang But beyond any doubt they were in early days predominant throughout the whole district from the Salt Range to the Kala Chitta Bábar frequently mentions Malik Hast, Janjua, describing him as "the Hákim of the IIs and Uluses in the neighbourhood of the Soán and says that the Janjuas have been from old time rulers and lords of the Salt Range hills and of the tract between Niláb and Bhera Probably Janjua occupation was more a lordship over subject races Jats and Gujars who tilled the soil, than cultivating possession This explains their almost total disappearance from the district Their dominion overthrown in Rawalpindi by the Gakkhars in this district fell before the Awáns and the Khattars Long before the Jodhras and Ghebas came the Janjuas had disappeared They make no appearance on the dark stage of later district history and there is in popular imagination no trace left of the days when they ruled the whole of the central uplands. Their social position and the respect in which they are held is due to the position which they occupy in the adjoining districts of Rawalpindi and Jhelum They are more in the district than of it and it is not intended to discuss their origin and history Reference must be made to the Gazetteer of Jhelum district

They are essentially men of good birth proud of their ancestry and readily engaging in military service especially in the cavalry As agriculturists they are not praiseworthy and their habits are unbusinesslike Physically they are well built with a noticeable firmness in hands and feet They are usually addressed as Raja and rank high in the social scale Widow remarriage is not practised and daughters are given only to Janjuas or Sayyads In Tallagang the only Janjuas worth mention are the representatives of the once powerful Rajas of Kot Sarang who are fast falling into insignificance In Fattehjang the Janjua family of Janjal is popularly held in considerable esteem Shalivali Khan its head is a zaildar and a man of some position

Miscellaneous
Rajputs.

Of miscellaneous Rajputs the most important are the Bhattis and Chauhan The latter are found practically in Pindigheb alone though there are a few in Fattehjang Their headquarters are at Khaur in the south-east corner of Pindigheb Tahsil and they own three other surrounding villages They are fair cultivators but are given to litigation and are in consequence not in good circumstance Socially they hold a very high position and are on friendly terms with the Jodhras of Pindigheb Their chief representative is Nawab Khan of Khaur who is a zaildar

Bhattis are scattered throughout every tahsil in the district In Tallagang they hold seven villages three of which lie below the Salt Range and the rest in the north-east corner of the Tahsil near the Chakwal border They are here unpretentious hard working,

cultivators, little esteemed socially In Pindigheb they hold lands as full, or as inferior proprietors in the group of villages over which the Pindigheb Malikhs have *talukdārī* rights In Fattah-
jang Tahsil they own seven small villages chiefly on the Rawalpindi border In Attock Tahsil they are of importance only in the Nalla circle where they own two villages Everywhere they are good cultivators and landlords, and bear a good character, but are of little social repute Indeed it is worth remark that although there is some reason for believing that this tract is the original home of the Bhattis, and that the prominent tribes are of Bhatti Rajput origin, yet the tribe is of less social and political importance here than in almost any district of the province There are no Bhattis of sufficient prominence to deserve mention with the exception of Malik Jahan Khan of Hathar, Fattahjang, and Fateh Khan zaildar, Hasan Abdāl, and the tribe is important only as an industrious though small body of the agricultural community

Of agricultural tribes who occupy an inferior social position, the most important is the Mallhār They amount to eight per cent of the total population in which they bulk as largely as Pāthans Every Tahsil is full of them, but they are most numerous in Attock Tahsil In all circles they own land in full proprietary rights and also cultivate for others, in the Attock Nāla they own four whole villages But it is not as proprietors but as cultivators that they are important In Attock though owning only 2 per cent of the Tahsil area, they cultivate 10 per cent, and there is the same disparity elsewhere As cultivators they are unsurpassed, and are particularly successful on well-lands More than half the well-irrigated lands of the district are in their hands If farming of a particularly excellent character is met with on a well, the cultivator is sure to be a Mallhār They excel in raising garden produce, tobacco and sugarcane Unlike the ordinary *zamindars* they have not the feeling that it is shameful to sell vegetables, and Mallhār women may be seen selling the produce of their wells in all the towns and large villages of the district They cultivate *barani* lands to any extent only in Attock Tahsil, where they are as successful as on well-lands, as the village of Losar Sharfū bears witness They are distinguished for success as agriculturists, for thrift, industry and business-like habits, and for nothing else As a tribe they have no headmen, no history, and no close tribal organisation With the Arains and Baghbans of the central and south-western Punjab they have no connection The name "Mallhār" appears to denote the occupation of the holder rather than the caste to which he belongs or the tribe from which he originally sprang There can be no doubt that many of the present day Mallhārs are descended from an ancestor of some other tribe who took to market-gardening as an occupation Ranking first as cultivators, they rank lowest in the social scale of all agricultural tribes They are fond of calling themselves by the name of some

CHAP. I. G.

Population

other tribe higher in the social scale and at census many returned themselves as Awān Janjua or Bhatti Rajput

Gujars

Gujars who are an important element in the agricultural population are not found in the Tallagang and Pindigheb Tahsils. In Attock Tahsil they number 6.5 per cent of the total population, own 14.2 per cent of the cultivated area, and pay 14 per cent of the revenue. They are found in every circle, their interest being shown in the table below.

Circle.	Proportion of cultivated area of circle held	Proportion of revenue of circle paid
Chhachhi	2	4
Sarwala	-	14
Nala	10	20

They own three villages in the Chhachhi and seven small villages in the Sarwala but the chief Gujar settlement is in the Nala where they own 23 villages in the north-east corner under Gandgarh, along the Hazara border and on the Haro in Panjkatta. In Fattahjang Tahsil they own 15 villages are found in different parts of the Tahsil and own a small block of villages in the extreme south west corner of the Sil Soan circle. The most interesting point about the distribution of the Gujars is that they are not even as tenants, found in the purely Awān portions of the district.

As in the case of the Awāns so with Gujars little or nothing is really known of their origin. Cunningham would trace their descent from the Yuechi Scythians who invaded North West India in the first centuries before and after Christ. Hutton dismisses the theory of aboriginal descent which is to my mind conclusively negatived by his cast of countenance but thinks that throughout the Salt Range tract and probably under the external hills also they are the oldest inhabitants among the tribes now settled there. The tribal tradition is that they are by origin Rajputs of Hindustan who in some distant age migrated to Gujarat which they found a good place for their cattle and settled down under the Warach Jats to whom they paid revenue. In A.D. 1848 they migrated from Gujarat to this district. Whatever their original home they still retain their peculiar dialect apparently a dialect of Hindi betokening a southern origin and they almost certainly came through Gujarat which the strong tradition regards as their home just as the Bhattis look back to Bhattiana. As for their connection with this district the date of their arrival is held in of course, but it is beyond question that they are

among the oldest inhabitants Bábar mentions them as cultivators in his time Never suited for dominion they first came under the rule of Janjuas, who allowed them to continue in possession of their small patches of cultivation and the wide wastes over which they grazed their cattle Their next masters were the Awáns who drove them from a great part of the district, if they did not absorb them into their own tribe In the succeeding generations they cultivated such land as they were able to retain in subjection to the various tribes who held sway, playing no part in the politics of the district, never able to rise to any importance, and looked upon with something akin to contempt by their more powerful neighbours

Gujars appear to be a true homogenous tribe constituted by agnatic relationship alone The name is said to be merely *gau char*, or cattle grazier, and the derivation has this to support it that the Gujars were originally graziers rather than cultivators, and still are so in many districts Even in this district, where they have for many years devoted themselves to agriculture, they still retain traces of their former occupation, and keep milch-kine and buffaloes for profit more than any other tribe It is said that their women may often be seen with veiled faces weeping over the death of a milch buffalo, and that the mourning on that occasion is second only to that when a member of the household dies But the adoption of a grazier's life does not confer Gujar status or admit to the tribe. The tribe keeps very much to itself, and there is no evidence of heterogeneity

It is remarkable how much Gujars are disliked and despised by other tribes Though good cultivators and often well off, they seem to be looked upon as little better than menials, and the appointment of a Gujar to any place of authority over any other tribe is always the signal for disturbance Generally they are fairly well off There are a few large proprietors, but most of the landowners are small men, cultivating their own holdings As landlords they are good administrators, and look carefully after their property As cultivators they are among the best in the district Their villages in the Attock Panjkatta, irrigated by the Haro, are well farmed

In physique they are of the same type as the Jat, whom in many ways they much resemble Their proneness to thieving, where circumstances permit, quarrelling and intriguing are blots on their character, but not much more evil can be said of them They differ entirely in character from the idle, thievish and cowardly Gujars of the southern Punjab Though not blessed with many attractive qualities, they are quiet, industrious, and unassuming It is a great grievance that the army is closed to them, but a good many find their way in by assuming another tribal name

CHAP. I. C

Population

Their chief men are Nawab Khan of Balot and Gulam Mahomed of Gila Kalan in Fattchjang and Sarfaraz Khan of Hisar, in Attock.

JATS.

The Jats play a very inconspicuous part in district politics. They number close on twelve thousand and are found only in Pindigheb and Fattch Jang Tahsils. But there is no Jat tribe of common descent and with common traditions. The word Jat seems to include all who live by agriculture but have not the courage to claim Rajput ancestry and are not Gakkhars, Moghals, Khattars, Awans or Gujars. It is not clear when they came into this district or whence though it is certain that they are all converted Hindus and must have come originally from the east if they are not aboriginal tribes or their descendants. It need hardly be said that physically and in appearance no difference can be discerned between the ordinary Rajput and the ordinary Jat. No doubt the original Jat stock has received many accretions from other tribes in the district who in the course of generations have lost touch with their original connections and have become merged in the great body of the cultivators. Indeed according to one theory the original stock itself was formed in this way. The Jat is a cultivator pure and simple usually a tenant. The earliest mention of him dates from the time of Babar. The Jat then divided the cultivating occupancy of most of the district with the Gujar. From the Awankari he was displaced by the Awans who themselves cultivated the lands they had acquired. To the present day the Jat is very seldom met with in the Awan villages. He appears wherever the land is owned by aristocratic tribes who do not themselves hold the plough. No explanation can be offered of his absence from Attock Tahsil where 70 per cent of the land is held by tenant. In that Tahsil there are fewer Rajputs than in any other part of the district and it is not possible that the Jats have reconverted themselves as Rajputs. It is equally unlikely that they have been absorbed by the other tribes Pathans, Khattar, Awan, Gujar, Mallhars and Sheikhs. They abound in the adjoining Tahsil of Rawalpindi. The Jats have never taken any share in the history of the district. A few are *landlords* or full proprietors in the villages where the Pindigheb Maliks have *signorial* right but nowhere do they form a large community and they own no whole village. There are no men of note among them and as a body they are of little importance. In social position the Jat is at the bottom of the agricultural scale. A tenant cultivator he is excellent being surpassed only by the Mithari and equalled only by the Gujar. Generally Jats are well behaved. Their physique is good or fair and they do not want justice.

Sayyads are much the same as Saywals in other districts. They are a very disreputable element of the population but a great many small Sayyads have no claim to Saywal origin. The

descendant of a member of an agricultural tribe, who has acquired a reputation for sanctity, sooner or later claims Sayyad origin, and in the course of time such claims are generally allowed. The process can be seen going on at the present day in more than one place.

Sayyads are scattered throughout every Tahsil, and make up about $2\frac{1}{2}$ per cent of the total population. They are most numerous in Attock, where they own eight villages. Seven villages in Fattah Jang, five in Pindigheb, and two in Tallagang are held by Sayyad owners. Fortunately their villages are usually small. Many of them cultivate their own land but they are the worst possible agriculturists. The common Sayyad who has to till his own holding, is usually a most worthless individual, lazy, querulous, quarrelsome and a very inefficient cultivator. They are almost all in debt, and have alienated most of their land. But the Sayyad of better class who retains his circle of *murids* is usually a man of quite different stamp and is very influential with the Musalmán population and the tribes of the highest rank. Families high in the social scale are always ready to give their daughters in marriage to a Sayyad.

In Tallagang Wiláyat Sháh, and his brother, Ináyat Sháh of Danda Sháh Biláwal, are useful men of good standing.

The Pirs of Dhullian in Pindigheb, Pir Phul Badshah and Pir Karm Husain, are among the most influential Sayyads in the district, their disciples being found in many trans-Indus districts, and even in Kabul. Pir Gulam Abbas, of Makhad, a loyal, keen and energetic young man of about 23 years, is a power in the land. He is the acknowledged priest throughout the Pathan and Awán tracts. His followers are numerous in Rawalpindi, Gujrat, Shahpur, Jhelum and Lahore. A large number of Muhamadans of Kohat claim him as their Pir, and his pupils abound in the Mianwali and Kohat districts. Awáns form the larger portion of his followers, then come Pathans, Tiwanas, Sheikhs and other tribes. He joins freely in every day affairs, and travels about the district in some state. Of agricultural Sayyads Amir Haidar Shah of Thatthá Nur Ahmed Shah is an *mámdán*. The Pir of Zíáiat Sháh Faizan Sháh, in Pindigheb, is also well known. In Attock Mehdi Sháh of Mirza had a wide reputation and his brother Mahomed Shah is an *mámdán*.

Koreshis resemble Sayyads, but are even more heterogeneous. If the door of Sayyad descent can be forced that of Koreshi descent is ever open, and he may enter who will. Koreshis number only a thousand or so and rank much below Sayyads. None have been returned from Attock Tahsil, but they are sprinkled about Fattah Jang and Pindigheb. The Rupar family in Fattah Jang is well known. There are seven brothers, of whom the most notable is Abdul Rabb.

CHAP I C.

Population
Bilochis and
Gakkhars.

Biloch and Gakkhar elements in the district are unimportant and do not require discussion. Gakkhar rule never extended west beyond the Margalla pass and only touched the eastern fringe of Fattah Jang Tahsil, where a few members of the tribe are still to be found.

Jodh,
Kahut, Mair
Manhas.

With the exception of Moghals the only remaining tribes notified under the Land Alienation Act the Jodh, Kahut, Mair and Manhas tribes are found only in Tallagang tahsil. They are found only in small numbers stragglers from their homes in the Chakwal Tahsil of Jhelum. They were not found to be numerous enough for separate mention in the Census lists. The Jodhs are probably merely a branch of the Janjua and may be the Juds of Babar. For a detailed account of the other tribes reference must be made to the Jhelum Gazetteer. The Kahuts own two villages on the Chakwal border. They claim to have come from Arabia and profess themselves of Koreshti origin. Another account is that they came from Jammu giving their name to the Kahuta Tahsil of Rawalpindi on the way. But they appear to be of Hindu origin. Their social position is not high.

The Mairs and Manhas, who may be the same tribe, own one village in Tallagang on the Chakwal border. They claim Rajput origin with some show of reason and state that they came from the Jammu hills. They bear a bad reputation for passion, revenge, jealousy, improvidence and recklessness but are good cultivators. Their rank slightly above Kahuts.

Pardchas

Of the miscellaneous Muhammiadan tribes the most curious is the Pardcha. They differ completely from the Parachas or Muhammadan pedlars who are found in scattered communities in the Central Punjab. They are Khatri converts to Islam although their Rawalpindi brethren who hold a good deal of land have been heard to claim Awan or Moghal origin in order to obtain the benefit of the Land Alienation Act. In this District they are a true caste marrying only among themselves and collected in two settlements at Makhad and Attock. The settlement at Attock is not flourishing owing to the diversion of trade by the construction of the Attock bridge. Their headquarters are at Makhad, where they have for long been on bad terms with the Khan. They hold no land and are a race of traders whose transactions extend to Turkistan and the cities of Central Asia. They deal in cloths, silk, indigo and tea and are said to derive their name from *par* "cloth" one of the staples of their trade. Another derivation is from *par* "a carpet" as they used to bring carpets back from Central Asia. Their own story is that their original home was the village of Dandot in Bannu and that they moved to Makhad in the reign of Shah Jehan but another account describes them as Khatries of Lalpur ejected by Zaman Shah. They are Parsi by race and still retain the Hindu festival of Raja. They have a population of seven hundred.

Both these tribes are very miscellaneous classes. It is not possible to say to what extent those who claim to be Moghals really are so, but it is probable that the true Moghals of the District are very few in number. Such as there are, are descended from small Moghal settlements left by the various invading Moghal armies, and in consequence are found chiefly in Attock Tahsil. Elsewhere the Moghals, and they are found in all tahsils, have probably little real claim to the name. The reputation of the Moghals as a whole suffers from the fashion among men of low origin who have risen in the world, of selecting the name of this race to cover their real extraction. The tendency has received a fillip since the tribe was notified under the Alienation Act. But it is a curious fact that certain tribes, even of high social rank, have begun to call themselves Moghals. The Ghebas and others do so, and in the adjoining District of Rawalpindi the fashion has extended to Sattis, and even it is said, though this is doubtful, to Gakkhars.

If the Ghebas are excluded, Moghals hold land of a quantity more than inconsiderable only in Attock Tahsil. They own one village in the Sarwála and two in the Chhachh láka. They are exceedingly conceited about their origin, are poor cultivators, and are not much thought of socially.

Sheikhs are usually comparatively recent converts from Hinduism, and accordingly contain many very varying elements. Their numbers have fallen almost 50 per cent since the census of 1891 and they now number less than four thousand. They are found almost solely in Attock Tahsil, and own ten villages on the sandy upland running from Campbellpur to the edge of the Chhachh. In the Sarwála they own 10 per cent of the cultivated area and pay 12 per cent of the revenue. In the Chhachh they are responsible for 4 per cent of the revenue and hold 33 per cent of the land. In the Attock Nala there are only half a dozen Sheikh owners. This Attock community represents the old kánúngo families of the tahsil, and a large proportion of the pawáris are drawn from their ranks. The majority probably are in Government service, or have relatives so situated. They are good cultivators or careful managers, and in Chhachh largely cultivate their own lands. Their social position is not high. Sheikh Shams Din of Tajub formerly held a high position in Kashmir State, and is now a wealthy zamindar. Mahomed Khan of Sáwá is an ínamdár.

Hindus, who make up 85 per cent of the total population, are, by caste and in order of numerical importance, Khatris, Aroras, Brahmans and Muhials. The three first divide between them almost the whole trade and money-lending business of the District, the exceptions being the Parachas, the Khojas and a few Sheikhs, who are looked on with contempt by their fellow Musalmans. With the exception of the Muhials and a few Jagirdars and faqus, and

CHAP. I. O

Population

those in Government service all the Hindus live by trade and money lending. They are to be found in all the towns and larger villages. The smaller villages contain only one or two petty shopkeepers. A few acquired land in Sikh times and are proud of their position as hereditary owners. But the great proportion of Hindu interest in land has been acquired by sale or mortgage.

More thrifty, patient and far seeing than the Muhammadan peasant they have succeeded often as the result of accumulated interest on small original debts in getting possession of a large proportion of the land. Their hold is strongest in Tallagang among the Awans and Khattars of Pindigheb and in the Attock Nala. They do not themselves cultivate and are with few exceptions harsh and exacting landlords. In the Awan tract money lenders are found ruling the villages raising the old customary rents taking a share of the straw breaking up grazing lands exacting enormous usury and attaching the plough cattle and selling the houses of their debtors. It is curious to note how little progress Sikhism has made among the Hindu population. In the adjoining District of Rawalpindi the proportion of Sikhs among the Khatri population is three times that in the purely Sikh districts of the Punjab. But in this District perhaps because Sikh dominion was at any time little more than nominal few Hindus have taken the *jiziat*. Sikh Khattars are found practically only in the Fattah Jang Soran and round Candekas in the south-east of Pindigheb. No class has benefited to such an extent from the British rule as the Hindus. More ready than the agriculturists to avail themselves of the opportunities now offered for the education of their children they have obtained a very large share of the appointments under Government in most Departments.

KL 11

Khatri who number about 34000 make up 66 per cent of the Hindu population. They are the most valuable element in the Hindu population. The most versatile of all the Hindus and with plenty of spirit they turn their hand to anything except agriculture, much of the trade of the District is in their hands and many of them are in Government employment. Several have risen to high rank in the army while in civil appointments they provide some of the best public servants we have. In Tallagang the Chhachhi Sardars Mehr Singh etc. who once controlled the tract under the Sikhs are large landowners but reside almost always in the Capital District and have really little to do with Tallagang. The only other prominent family is that of the Johars of Tallagang of whom Mr. Amir Chand and Mangal Sen Extra Assistant Commissioner are the present heads. The families not an old one at least in its present rank which it owes to the British Empire to which it must have attained. In Ludhiana Bhai Mal Sarda of the Khatri family of Nara and Ram Dyal Mannahs own

much land, Amir Chand of Kasian is an Inspector of Police, Sant Singh, of the same village, is a Sub-Inspector of Police, and Gopi Chand of Dondi is a Tahsildar, Sardar Hukm Singh and Sardar Amir Singh, of Pindigheb, are pensioned Risaldars. In Fatteh Jang the Chakri family headed by Amrik Singh, Saddhu Singh and Raja Singh, sons of Gulab Singh, have acquired a great deal of land in the Sil Soan. The Chhachhi family of Rawalpindi have large jagirs in Murat village and the vicinity.

Aroras number a little over twelve thousand, and are found in all tahsils but especially in Attock. Very few are Sikhs even in name. They are below the other Hindus in the social scale, and confine themselves to trading and money-lending. They have the reputation of being more grasping and unscrupulous money-lenders than the Khattris, and are in consequence more disliked and despised. Ramji Shah of Pindigheb and Parma Nand of Bahtra have acquired a good deal of land.

Brahmans, who number only a little over two thousand, are found in all tahsils but especially in Attock and Pindigheb. They own one village in Tallagang, one village in Attock, a share of a single village in the Fatteh Jang Sil Soan, and a few plots of land in Pindigheb Tahsil, but with these exceptions are not agriculturists. Everywhere they go in for money-lending. Misi Balmokand, Tahsildar, Attock, is the chief Brahman of Fatteh Jang, and enjoys a jagir of Rs 52 in village Fatteh Jang.

The only other prominent Hindu caste in the District is the Muhials. In the whole Province they number only about eleven thousand, and about ten per cent of them are in this District. Their principal habitat is the Jhelum District, and in consequence they are more numerous in the southern tahsil of this District than north of the Kala Chitta. But they inhabit no well-defined tract, living in scattered villages throughout the lower tahsil. Their own account of themselves, supplied by Sardar Sant Singh, Extra Assistant Settlement Officer, is as follows —

Among Brahmans Muhials require special notice. They are distributed in almost all the principal towns and villages in the District, and amount to a good number. They are looked upon with peculiar respect. By origin they are a branch of the Sarsut Brahmans, but their ancestors before the time of Mahabharatha renounced the priestly office, and devoted themselves to administration and military service, and began to cultivate land. Many of them are hereditary owners of land.

They are divided into seven clans, Datt, Vaid, Bala, Chhibbar, Mohan, Lau and Bhimwal, which are descended from seven Reshis. Drona Charj, the military tutor of the Pandavs, was an elder of the Datt clan.

The Muhials eat together and intermarry without scruple, but they look down on other Brahmans, and will not eat or intermarry with them, occasionally a Muhial takes to wife the daughter of a respectable Brahman, but the offspring is looked down upon, while a Muhial who gives his daughter in marriage to a Brahman, is punished by exclusion from the caste.

CHAP. I. C.

Population.

They are a fine looking intelligent race remarkable for their loyalty pluck enterprize devotion to duty and military spirit they principally employ themselves as agriculturists, and eagerly take military service They make fine soldiers, and rise to respectable positions in the Civil Department but they are essentially a military race

They specially reprobate three things—the taking of charity, the handling of scales (Bania's work), and living a life of laziness They employ the titles of Bakhshi Mehta, Raizada and Dewan.

A somewhat fuller account will be found in the Jhelum Gazetteer Numerically and as agriculturists of this District unimportant they are a stirring and enterprising race and frequently rise to prominence in the civil or military service of Government They admit Brahman origin but strongly object to being classed with that caste or being addressed by Brahman titles They are notorious for the way in which they hang together one caste brother being always ready to assist another The leaders of the caste are endeavouring to develop a spirit of unity between the various clans by encouraging intermarriage and by editing a caste newspaper With European officers they are generally popular Mehta Chandras of Basal in Pindigheb is a prominent Mughal owning much land

Art. 22 and
no. 11

The table at page 66 gives the chief artisan and menial castes in order of numerical importance Social importance depends on the materials handled and the habits of the caste The two tests are not always distinct but the higher castes take rank according to the nature of the employment and the lower castes partly according to the nature of the food eaten The metal and wood workers rank above the workers in clay Workers in gold and silver rank highest of all The Lohar ranks slightly above the Tarkhan when any distinction is made Workers in leather come lower still The Mira is rank low because they eat any one's leavings Lowest of all are the scavengers Nearly all the agricultural mughals receive in payment a share of the produce others are paid by piece work

Art. 22
no. 11

The Sunars or Zargars are the workers in gold and silver They are chiefly found in the towns and larger villages and are equally distributed between the four tahsils though their numbers are nowhere large They are mostly Hindus though a very few are Sikhs Many of them advance money at interest on the security of ornaments Though they have the same reputation for dishonesty as elsewhere they are socially the highest of the artisans

Art. 22 and
no. 11

The Lohars are the blacksmiths and workers in iron The Tarkhans do all the carpentry work making agricultural implement and the woodwork of wells, &c They are also the brick layers of wall and of buildings of burnt brick Both are Mughal men and both are everywhere regular agricultural mughals receiving customary payments in kind The two castes intermarry In Tallagang and Pindigheb blacksmiths and carpenter's work is usually done by the same man and there is not the same clear

distinction between Lohar and Tarkhan as elsewhere. The Lohar ranks slightly higher in the social scale, and in consequence in these two tahsils the numbers of artisans who have returned themselves as Tarkhan are very small. Generally all menial castes are Muhammadan.

The Kumhars are the potters, make bricks and clay vessels, and receive a customary share of the produce for furnishing the pots for well wheels and the earthenware for domestic use. They rank low socially because they burn all kinds of refuse in their kilns, and because they keep donkeys. Kumhars

Juláhas, who are commonly called Páohs, are found in all tahsils. They are weavers, and are paid by the piece. The same trade is followed by the Kashmiris, who are found chiefly in Attock Tahsil, and to some extent in Fattah Jang. Whatever connection the Kashmiri may have or acquire with the land, sooner or later he takes to his hereditary occupation at the loom. Weavers are an ill-conditioned turbulent class. Julahas

The Náí is paid in kind in the villages and has curious functions. He is the barber, the leech and the go-between. He performs circumcisions, and is the recognized messenger on all occasions of domestic occurrences. He takes a prominent part in arranging marriages and in the actual ceremonies, and carries tidings of births and deaths. On these special occasions he is addressed as Rájá. The Náí, with his intimate acquaintance with each household, is the village gossip. Still his social position is low. Náis

The Telí is the oil-presser and is found in the villages, tara-mira being everywhere grown. In towns the Kasáís or butchers, a trade guild rather than a tribe, are his relations. Telis

Jhinwars, whose primary occupation is water-carrying, are not found in Tallagang. The people themselves do their own water-carrying, and the Jhinwars bake, parch corn, and take care of the village *humdám*, where there is one, at which the people wash before saying their prayers. His wife is often a midwife or wet nurse. Jhinwars

The Malláhs are boatmen on the river, and sometimes also fish. Malláhs

The Dhobís are washermen. They deal with dirty clothes, and so are an impure caste. They too keep donkeys. To this class generally belong the Líláris, or dyers, and the Darzís or tailors.

The Mírásís are the bards, musicians, genealogists and buffoons. They rank above Mochis and Musallis alone. They are called in to amuse the people at marriages, and their services are in request at all domestic functions.

CHAP. I. C.

Population
Mochis.

The Mochis are the workers in leather. They tan skins and make shoes and other leather work. They are looked down upon because they handle hides.

Musallis

The Musallis are the lowest of all the menials. They were all returned as Chuhras at the census of 1891 but there are in reality no Chuhras in the District. The Musallis are the Muhammadan scavengers. They are converted Chuhras. Besides scavenging they make baskets and winnowing trays and work in raw hide. They also assist in harvesting and receive customary dues. Here as elsewhere conversion to Islam has somewhat raised the status of the sweeper. He no longer eats carrion or food forbidden by Muhammadan law.

Tribal
organization

The foregoing account of the various tribes should have made it clear that there is no single rule of tribal organization. To dispose of the castes as distinguished from the tribes it is necessary to say only that the Hindus and the artisans and menials have no large joint communities but are scattered over the District and are held together only by the rules of intermarriage. The agricultural tribes are of two classes. The aristocratic tribes such as Jodhras, Ghebas, etc., are a collection of inter-related families. Each family has its chief or chiefs among whom although all are at strife one is generally recognized as the head of the whole family. Similarly the families whatever the bonds may be are ranged in a well recognized order of seniority, the head of the senior family being the head of the whole tribe. This arrangement is complicated by differences in prosperity and personal force of character but the position of the senior member of the senior family is always recognized. The other tribes are constituted by a real or fictitious relation of common agnatic descent. They are broken up into septs and clans of varying social importance but in general apart from wealth and ability each member of the tribe is as good as another. It is no part of the tribal organization that any family should overtop the rest of the tribe or clan and no actual authority is recognized by the tribe as vested in any of the chief men. Remove the big Awan families and the tribal organization would be little affected. Uproot the big Jodhras families and the tribe would wither away. The Khattars are intermediate between the two classes but partake more of the character of the former than of the latter. Historically the effect of this distinction between tribes has been very marked. The tribes constituted by families settled as dominant non-cultivating men or Thakurs came to the District as conquerors and drove out the previous occupants. The former tribes had an organization that forbade the admission of strangers. The doors of the latter were ever open. Even Awan and Gujar have probably and in part historically in their composition. The clans of older tribes as wandering, excommunicated men cannot all have found their way into the compilation called Jats so

small a body in this District They must have entered one or other of the tribes, who did not test too severely the claims of an application to membership of the tribe When the question was whether a stranger was a member of the family or not, there can have been little hesitation in deciding, but in the case of a clan or a sept it must have been easier to assert than to disprove a right of inclusion All the tribes are very much more particular about the rank of the tribe to which they give their daughters, than about the rank of those from whom they take their own wives The custom throughout is for each tribe to give its daughters only to those whom it looks upon as of superior or at least of equal rank, but it will generally take a wife from a tribe which it holds to be slightly inferior to itself in the social scale, but of the same class The marriage relations are roughly as follows —

Sayyads do not give their daughters in marriage to any but Sayyads, and only take women in marriage from tribes of the highest rank, Gakkhars, Janjuás, and so on, Koreshís also only give their daughters to men of their own tribe Moghals give their daughters to men of their own tribe, to Johdrás, Chohánś and Awáns Patháns give their daughters only to Patháns or Sayyads Awáns give their daughters to men of their own tribe, to Sayyads or to Patháns, seldom to Khattars Khattars give their daughters outside their own tribe, only to Patháns, Sayyads or Gakkhars Alpiáls give their daughters to Ghebás, Awáns, and Sensrál Rájputś Ghebas give their daughters, outside their own tribe, to Khattars, Alpiáls, Sayyáds and Sensrálś Johdras and Chohánś only give their daughters, outside their own circle, to Khattars, Moghals and Awáns

Paráchás only give their daughters to Sayyads and Parachas

Gakkhars only give their daughters to Sayyads outside their own tribe Gujars only give their daughters to Sayyads, but Gujars, of all the various *gots* or branches, intermarry with each other

Khatís, Brahmans and Aroras marry only within the caste with the usual *got* restrictions All the Muhál clans intermarry

At wedding feasts and at funerals, all neighbours and friends, without distinction of class or religion, assemble, more particularly at funerals Personal friendships are formed also quite independently of social status or of religion, and friendship is a virtue held in high esteem in this District Musalmáns do not go to the funeral pyre with Hindús, but on all other occasions the people of this District, Hindú and Musalmán, mix very freely together. Among Musalmáns all are allowed to eat together, with the exception that others will not eat with sweepers

The Hindús, as elsewhere, have much more stringent rules on this point, but none of them are peculiar to this District

CHAP. I. C.

Population
Descent of
J. girs Act.

The provisions of the Descent of Jagirs Act are being applied to the large jagirs in the District. Notifications applying the rule of primogeniture to the jagirs of the Khan of Mahkad and Malik Gulam Mahomed of Pindigheb have issued. Dost Mahomed of Bahtar, Baba Sher Singh of Shahr Rai Chiragh, Tahsil Fattch Jang and Sardar Melir Singh Dhadumbar, Tahsil Tallagang have accepted the conditions. It is proposed to apply the Act to the Kot estate which is now under the Court of Wards. Ahmed Khan of Chakri and the younger branches of the Dhadumbar family have objected to being brought under the Act.

Malik Muhammad Amir of Shamsabad in Attock Tahsil accepted the principle of primogeniture before the new District was formed.

Religion

The population is mainly Muhammadan including the original land-owning classes and almost all the artisans and village menials. The Hindu and Sikh religions are confined almost entirely to the money lending and trading classes and their priests and to Government troops and servants.

Muhammadans amount to 90 per cent of the total population. Hindus and Sikhs account for 8 per cent and 1.5 per cent respectively. Christians are only 1.4 per cent of the whole and other religions are practically unrepresented. The urban population which is of little importance compared with the rural, as the total number is small, is more equally divided between Muhammadans and Hindus. Hindus form 32 per cent of the urban population. Muhammadans 62.66 per cent. Sikhs 2.7 per cent and Christians 2.6 per cent.

Muhammadans

Islam is the principal religion. With the exception of a few scattered Shias all its followers are Sunnis. They practice circumcision, repeat the *Kalima* or profession of faith, marry by *nikah*, bury their dead and regard Mecca and Medina as holy places of pilgrimage. The pious pray regularly in the mosques, keep the fast in Ramzan and give away part of their income in charity, but the ordinary agriculturist is very lax in these observances and is ignorant of the tenets and principles of the religion which he professes. The people are however thoroughly convinced of the truth of their own creed though they are by no means intolerant or fanatical. There is nothing peculiar about the Muhammadanism of the district. There are the usual beliefs in recording angels and in an after life where the good will be rewarded in a Paradise of Hours and the bad punished in a Hell of everlasting fire. But belief has little effect on conduct, of which the social sanction is the most powerful regulator. Falsehood and perjury are no regard as very sinful. An oath on the Koran made at a holy shrine is generally respected but there are some classes of the population to be bound only by the oath of divorce, the most binding oath of all. By taking this oath the witness assumes

incurs the displeasure of the brotherhood, and it should never, therefore, be imposed on those unwilling to submit to it, it is not often volunteered. The Shias in popular opinion are distinguished from the Sunnis only by differences in ritual. Thus, the Sunni prays with his hands folded on the waist, the Shia with his hands by his sides. Shias are said to be chiefly Sayyads. They are numerous in Tallagang, Pátwáh and Dhaular in Tallagang. A few Mochis in Pindigheb are Shias, and a few are to be found in the Narrara ilaka and in Makhad. There are also one or two in Attock tahsil. Apart from differences in ritual the chief difference from the Sunnis is that the Shias observe the first ten days of the Muharram as a fast in commemoration of the martyrdom of Ali and his sons, Hasan and Hussain, and make processions with *táznas* resembling the tombs of the latter, with loud lamentation and mourning.

There are few peculiar Hindu sects to be found in the district and there are no special peculiarities of religious belief to be noted. Hindu worship centres round incarnations of Vishnu, chiefly Rama and Krishna. The educated explain away the idol-worship in various ways. The uneducated are content to seek no explanation. The Hinduism now in the district is of a very lax form. Veneration for the cow is still very strong, and the shades of ancestors are still propitiated for three generations by expiators' offerings and gifts to the Brahmans. But the belief in the efficacy of gifts to Brahmans is gradually weakening, and recourse is now had to medical treatment in cases where in former days the Brahman would have been called in to recite *mantras*.

Sikhism, as said before, has made very little progress in the district, very much less than in the adjoining and not very dissimilar district of Rawalpindi. It is little to be distinguished from the lax Hinduism of the district. The prominent feature of the ritual is the worship of the sacred book, the Granth Sahib. The priest is the Bhai of the Dharmsal, who need not be a Brahman, but takes offerings. The Sikhs of the district, so far as they have a spiritual head, look up to Bedi Gurbakhsh Singh of Kallar, who is the head of all Sikhs in the upper Sind Sagar Doab. The popular opinion is that Sikhism is adopted for economical reasons, the expenses at births, marriages and deaths being less than those incurred by Hindus. The following account of the Kukás is taken from the Gazetteer of Rawalpindi District (1897) and refers to the Attock tahsil —

The Kúká sect owe their origin to a Sikh who resided in Hazro in the Attock tahsil, in the time of Ranjít Singh. One Dal Singh, Arora, of Hazro, had two sons, Báhk Singh and Mana Singh. There was at that time a Sikh fort in Pírdád, a village adjoining Hazro, and a Sikh official had his office in Hazro. The garrison of the fort and all the officials connected with Báhk Rái, the Sikh Civil Officer in charge at Hazro, got their supplies

CHAP I O
Population

from Dal Singh's sons. Bhai Bálík Singh professed the Sikh religion obtained the name of a wise and holy man and became a teacher among the people. Many of the Sikh garrison of Pírdád became his disciples, and others from the neighbourhood also began to look up to him as their spiritual adviser and head. This garrison was moved down southwards including in it one Rám Singh belonging to a village in Ludhiana. He too was a disciple of Bálík Singh and spread his doctrines wherever he went. After the Sikh power passed away Bálík Singh continued to teach at Hazro and built a place of reception there where his disciples and friends assembled to hear him teach. He died at the age of 70 in 1863 and was buried at Hazro. Rám Singh returned to Hazro two years before the death of Balík Singh and obtained his permission to instruct the people in his doctrines. Many joined the sect and in time the Kúka outbreak took place in 1873. Rám Singh was arrested and sent to Rangoon. Balík Singh left no son; his brother Mana Singh left two of whom one Khair Singh has succeeded to Balík Singh's position as apostle of the sect of which it is now characteristic that its disciples are strictly enforced not to reveal the tenor of its teaching. The sect is not called Kúkas in Ráwalpindi but Jagnis. In Sialkot they call themselves Nam-dhari. Further south round Amritsar they have got the name of Kúkas from their habit of reading their sacred books with great vehemence wagging their heads the while until they became unconscious of their actions when they commenced shouting *ku lu lu* whence the name Kúka. This sect recognize Guru Nanak as the chief Sikh priest further south the Kúkas are all followers of Guru Govind Singh only. For an account of the Kúka Branch the Final Report of the Ludhiana district at pages 36 and 37 may be consulted. The Jagnis do not attempt to conceal that they belong to the sect as the Settlement Officer of Ludhiana states is the case with the Kúkas.

Mosque and
Temples

Every village has its *mo que*. In the large villages specially if rent by faction there may be two or more. Often the *mo que* is little more than an ordinary mud hut distinguished by a couple of pinnacles or a pair of horns. Generally it is more pretentious having a carved wooden door on front a raised platform covered with the scented *Harra grass* a *lamin* for heating water used in the ablutions before prayers and a low mud wall encircling the courtyard. In the town and large villages the building is often of masonry and ornamented with stucco and painted scroll work.

The *Lurh* or *shikharis* and *dharm dars* are found only in the towns and in the large villages where there is a Hindu or Sikh community.

mosques

The mosque attendant is the Imam or Moulvi. His duties are to keep the place in order to conduct services at marriages and funerals and to keep the mosque school where a few boys are taught to repeat the *Kashf* by rote. He is usually a

superior head of village menials In some villages he receives a share of the grain at harvest, in others he holds a piece of land from the cultivated village waste or rent-free tenure. Few are men of any learning, and their influence over the people is small

To a very large extent the religious emotions of the people centre round the numerous holy men and saints or their progeny. Some of these holy men have a real claim to the respect of the people. They are in general Sufis, and live a life of austerity and respectability. They are looked up to with the greatest reverence by the whole population, and are generally credited with miraculous powers. Their esoteric doctrines are communicated only to the circle of their closest pupils. To the zemindar they are pattern of morality and mediators to whom special power and influence have been vouchsafed. The educated look on them as men to whom mysteries hidden from others have been revealed. When a saint who by austerity or the performance of a miracle has obtained a good report dies, his reputation usually descends to his shrine or to his descendants. The latter are revered as *Miáns* or *Pírs*. They have a hereditary sanctity, quite apart from the saintliness, or otherwise of their own conduct. Many of them have a wide circle of *muíds* or disciples who delight to honour them and offer gifts. A *Pír* with a wide clientele will usually make tours, receive the homage and hospitality of his *Muíds*, and collect offerings. The annual tour of the *Pír* of Makhad is always made in some state. His advent is signalised by a remarkable demonstration and his every step is followed by a respectful company, which sometimes includes the proudest landowners in the District. In general, the land held by any of these holy men is freed from liability to pay revenue, the assessment being borne by the villagers who distribute it over their own holdings. It is not necessary that these holy men should belong to a holy caste, but descent usually confers on Sayyads and Koreshis a similar sort of reputation. One of the most influential *Pírs* in the district is a Khokhar. Among Sikhs similar offerings are made to *Bedís* and *Bháís*, who come round periodically to collect them. It is not unusual to find the Muhammadan *zamíndárs* paying respect to Hindú and Sikh holy men. Many of the holy men have, at their head-quarters, colleges of monks (*Khalífas*) who are maintained from the revenues of the shrine or the offerings to the *Pír*.

The principal *Pírs* of the district are Wiláyat Shah and other Sayyads of Danda Sháh Biláwal, in Tallagang, *Pír* Gulám Abbás of Makhad, *Pír* Phul Bádsháh and *Pír* Karm Husam of Dhulan, *Pír* Farmán Sháh, of Ziárat, and Fakír Ahmed of Maira in Pindigheb. The shrine of Bhai Than Singh at Kot in Fattah Jang and the shrine at Jasuari in Attock Tahsil are both well-known.

Practically the only Christians are the Europeans in Campbellpur and Attock. There are also a few native Christians in

CHAP. I. C.

Population

Government service There is as yet no Christian mission in the district

Superstitions.

The people Muhammadans as well as Hindus but especially the latter are intensely superstitious. The superstitions are often apparently inconsistent nor do the same superstitions prevail in all parts of the District. These beliefs are exceedingly numerous and complex and a complete account of them cannot be given.

Every one believes in *jinn* and with the *muhammadans* and the ignorant Hindus the belief is a very real one. The harvest heap of grain ready on the threshing floor for measurement and division is surrounded by elaborate precautions to keep off the *jinn*. A paper bearing the name of God is placed in the heap and some iron implement is kept near. A line is drawn round the grain within which no one may come with shod feet and women not at all (according to some because they are considered unclean but others say because they attract the *jinn*). Iron is thought to keep off evil spirits a belief which Hindus say is derived from their religious books thus for some days before and after a marriage both bride and bridegroom keep near them or carry about a knife or other iron implement. The Muhammadans have a similar custom at child birth also. There are many tales of small children left alone in the house or going out alone to the fields dying owing to the influence of *jinn*. Small whirlwinds or 'dust devils' are thought to denote the presence of malignant spirits and are therefore feared. No one will willingly pass by a graveyard or burning ground alone at night. Those who have occasion to sleep alone in a graveyard, or in the enclosure of a *dharmashala* or shrine must sleep on the ground. Instances are given of sceptical persons sleeping in such places on beds and finding them overturned by spirits in the night. Lucky days depending usually on the state of the moon are recognized here as elsewhere. Some *muhammadans* will not commence ploughing on Sundays or Tuesdays others consider Tuesday the best day because Adam began to plough on that day they also consider Tuesday and Saturday the luckiest days for beginning legal proceedings of any kind. It is believed unlucky to start on a journey northwards on Tuesday or Wednesday. Mondays and Fridays are lucky days to commence such a journey. It is bad to start southwards on Thursday good on Wednesday. *Muhammadans* say *na jay jhar jhi Friday* (Do not go northwards on Tuesday or Wednesday for if you succeed it will still end in loss) is the popular proverb on this subject.

You should not go east on Monday or Saturday, but should choose Sunday or Tuesday if possible for journey westward. Sundays and Thursdays are bad Mondays and Saturdays are good. On starting on a journey it is fortunate to meet some one carrying water to meet a sweeper a dog a woman with a child a khatri a maiden all kind of flowers a milkmaid (milkmer) a donkey a Rajpoot a Brahmin a cow of milk curds a vegetable seller or a drum (dhol).

It is considered unlucky to meet a Brahman, a Mullán, a man with a bare head, any person weeping, smoking, fire, a crow flying towards one, a widowed woman, a broken vessel in a person's hand, a cat, a gardener with an empty basket, a goat or a cow or any black animal, a snake or an empty *gharrāh* carried along. To hear the sound of crying or to hear a person sneeze while on a journey is most unfortunate. This last will almost always occasion at least a delay in a journey. It is not easy to give any satisfactory reason for these superstitions: meeting water at starting is considered lucky, because water is much prized, sweepers are humble, honest and useful, dogs are faithful, and so on. Brahmans are seldom seen without their asking for something, Mulláns are unlucky to meet for much the same reason.

It is considered very unlucky for a cow to calve in Bhádon, for a mare to drop a foal in Sáwan, a buffalo to calve in Mágh, a cat to have kittens in Jeth, a donkey to have a foal in Sáwan, a camel to have young in Baisákh, a goat to have a kid in Poh, or a dog to have pups in Chet. If any of these things happens in any household, the Brahman or Mullán is at once consulted as to what should be done, and the prescriptions always include a fee to the person consulted, in some shape or other. To hear a horse neighing in the daytime is unlucky. Hindús greatly dislike to have a child born in Katik.

Superstitions connected with agriculture are numberless. Some of them no doubt have a practical foundation, most of them have not. Thus, camel bones or a dead snake burnt at the side of a cotton field are supposed to preserve the plants from blight.

The Hindús have many beliefs founded on astrology, which it is not necessary to detail. The supposed unluckiness of children born at noon, may perhaps have some connection with them. A child of one sex born after three children of the opposite sex (*trikhal*) portends misfortune to the parents, especially the parent of the opposite sex, but evil can be avoided by certain elaborate ceremonies, this is a Hindú belief. Amongst Hindús, the maternal uncle and his sister's son are supposed to be inimical, they must not sit together during a thunderstorm, and there are various other usages due to the same idea.

Charms and spells to ward off evil from, and to cure diseases of, men and cattle are commonly believed in, and are highly esteemed by both Muhammadans and Hindús. Healing powers are supposed to reside in the members of various families. The efficacy for all sorts of purposes of the small shrines (*khànqàh*) which dot the country, generally tombs of holy men, is firmly believed in. When a villager desires anything very strongly he makes a vow (*mannat*) to present something at one of these shrines, commonly a rag tied to a tree above the tomb, or the offering has some reference to the wish that has been granted, one shrine is specially good for curing the bites of mad dogs, another gives the suppliant

CHAP I. C.

Population

success in litigation another is good for tooth ache, and so on through a long list though in general the shrines have no speciality of this kind but are supposed to help those who come to them in whatever their need may be. The shrines are great tree preservers, as no one dares to cut down a tree or even carry away fallen wood from a *faqir's* grave. Living *faqirs* drive a brisk trade in charms and amulets to serve all sorts of purposes. There is a spring where barren women can become fruitful near Shah Muhammadawāl which was miraculously revealed to a pious boy, who was too good to live long afterwards. Pilgrims visit this from as far away as Kohāt. Miracles have not ceased here as yet and can even be performed to order as one *faqir* offered to perform one for the special benefit of an officer employed in the district. Legends about saints and *faqirs* are numerous but generally of the most commonplace and uninteresting character.

Only the Pathans of the district appear to care for none of these things.

In occasion
of Dail

When ruin fall for any considerable period and the people are threatened with drought or famine they proceed to invoke rain in some of the following ways —

I They take grain collecting a little from each house and place it in a vessel of water and boil it and then take it to a *khankh* or *majli* and after prayer divide it among all present and in Attock they also pass round confectioners and sweet breads.

II Men and women collect together and repair and clean up the *majli* and pray there.

III A boy is taken and his face blackened and a stick put into his hand. He then collects all the other children and they go round begging from every house and calling out—

Aulia ' Maulia ' Mīnī harsa

Sadi kothi dane pa

Charve de mīnī pa pa

and whatever grain they collect they boil and divide.

IV Men women boys and girls collect together and fill a *gharral* with water mud cow-dung and similar things and choosing out the most quarrelsome person in the village they fling this *gharral* into his or her house upon this a violent quarrel immediately takes place. The idea being that the Almighty seeing to what strait they are reduced will send down rain.

V Men and women fill *gharrals* with water and take them and pour them over some holy person and bathe and wash him telling him to pray for rain.

VI Boys and girls are collected together two dolls are dressed up as a man and a woman and then they all say *Gulla*

gudda marqia and they then burn them with small sticks and lament their death saying —

Guddi gudda sária
Was mián kalia,
Guddi gudda pitta,
Was mián chittia,
Kále patthar chitte ror,
Baddal pia giranwen kol

Which may be translated thus—

Dolls we burnt to ashes down,
Black cloud ! soon come down ,
Dolls well we bewailed,
Do, white rain ! set in ,
Stones black and pebbles white,
Cloud (rain) fell near village site

This custom is a Hindú one.

VII Several women of one village go to another and seize goats from their flocks. The women of that village come and fight with those taking the goats. If they do not succeed in rescuing the goats, they, too, take goats from another village. The stolen goats are then killed and eaten. This is supposed to show that the women are starving, and thus to appeal to the pity of the deity.

VIII The common people get some person of high rank who has never put his hand to the plough to come and plough some land. It is said that on one occasion a former Deputy Commissioner was induced to put his hand to the plough, an action which was speedily followed by the fall of the desired rain !

Such a state of affairs is supposed to be indicated by this, that the deity must be moved thereby to send rain. Numerous instances are quoted in which such a proceeding on the part of men of high rank and station was effectual in bringing down rain from heaven.

IX In Sikh villages, the Granthi reads prayers night and day until he has gone through the whole. Then confectionery is divided and presents are made to the readers, and a valuable cloth is placed on the Granth book.

X The Mulláns and others go to the *masjid* and call the *báng* seven times at each corner, and also go round the village calling the *báng*. Crowds of villagers assemble and repeat prayers. This is known as *zárí*. This is common in tahsíl Attock. Religious books are read and presents made to priests and shrines. A ploughshare's weight of gram is a common gift at such a time.

There is no chaplain permanently attached to the district. Campbellpur is visited by the chaplain (Abbottabad). Services

CHAP. I. C.

Population

are also held in a barrack room when a Roman Catholic chaplain visits the district in winter

The American United Presbyterian Mission have purchased three residential sites in the Campbellpur Civil Bazaar, but building has not yet begun

Occupations

The occupations of the people are given in Table XVII of the statistical volume but that statement is somewhat indigestible. It will be sufficient to note briefly how the population is divided between the main heads —

Agricultural	66 per cent of the population
Industrial	19
Commercial and professional	6
Administration	1
Independent	3
Personal Service	4
Others	1

The rural population is essentially agricultural or dependent upon the results of agriculture. Besides the agriculturists pure and simple there is a very large body of the population which depends for its livelihood upon the yield of agricultural occupations. There are very few tribes which do not till their own lands. The proportion of the agricultural community which is above ploughing and sowing is very small and even among Jodhras and Ghobas hard times and extravagance have driven the poorer owners to tilling their own lands. In the humbler tribes women work in the fields assisting in most agricultural occupations except ploughing. Like the men of the tribe the Malhur women are the most industrious and do most field work.

Daily life
Occupations
of men

The men of the agricultural population are engaged in one or other of the operation of husbandry all the year. The daily round depends very much on the kind of holding cultivated. On lands which depend solely on the rainfall and these make up almost the whole district the peasant has period of feverish activity followed by long stretches of leisure when the agriculturist finds it difficult to employ his time. When rain falls every available plough is taken out and the fields are alive with men and oxen taking advantage of the welcome moisture. Except in the coldest weather work begins at day break and goes on as long as the bullocks can work. In the hot weather the cultivator starts out before daybreak and continues working till the heat of the sun becomes unbearable. He then ties up his bullocks under the shade of a tree and himself indulges in a siesta till it is cool enough to begin work again. In the cold weather work begins about seven the midday rest is not indulged in and the peasant returns to rest at eight. At harvest time the men are all day long cutting and gathering in the crop. When neither

ploughing nor harvesting is going on, there is little to be done. Especially in December and January there is little for the owner of irrigated land to do. On wells the labour is constant. In the hot season the peasant gets up about 2 A.M., gives a feed to his bullocks, and goes to sleep again till just before dawn, when he gets up, has a smoke, says his prayers, if given that way, and goes off with his bullocks to work his well or plough his fields. If it is his turn to get water from the well he works his bullocks perhaps all day or all night, in relays, until his turn is at an end. If not, he unyokes them about midday, and turns them loose to graze while he himself has a siesta. When it begins to get cool in the afternoon he does light work in the fields, weeding the crops or clearing the irrigation channels. At sunset he goes home, ties up his bullocks, milks the cows, gets his supper, has a smoke and a chat with his fellows at the village gathering place (*dáera*), and goes to bed about 10 P.M. In the cold weather the day is shorter, work is not begun before seven, the midday siesta is cut out, and the *zamíndár* goes to bed earlier.

When sowings are going on the cultivator will be out all day. Malhais work on their irrigated lands chiefly with small hand hoes all day. The women of this tribe also do much work of this kind. At all times of the year the cultivator has to feed and water his cattle and to prepare oil cake and sift chaffed straws for them. On this work all the males of the household from five to six years of age and upwards, give their aid.

Jodhras, Ghebas and some others of the aristocratic tribes, do not cultivate themselves, and live a life of almost complete idleness unless they have taken service in Government employ.

The real occupations in life of a woman begin when she marries, at the age of from 12 to 15. When she first goes to her husband's house she is generally treated as a guest and excused from all labour for a longer or shorter period according to her husband's status. This period of ease lasts for from ten days to a year. When it is over, there begins a round of drudgery which lasts as long as she has strength to endure it. Early in the morning before service, she rises, makes the butter, and sweeps out the house and fetches the water, from two to five *gharas* full. Sometimes the well or watercourse is close by, and sometimes far away. When the women are in *parda* as in the Chhachh, they bring the water before daybreak. Later, she grinds the corn for the day's food, collects the cow-dung, prepares her husband's morning meal, and if he is out in the fields, takes it to him with butter-milk. On her return she eats her own breakfast, spins the clothes of the family, grinds more corn, and does laundry work. Then water has to be fetched a second time, and dinner cooked and served to her husband. Her own dinner, and a turn at the spinning wheel, finish the day. In addition, there are the care of the children, and other domestic duties. She also helps with the business of the farm. If cotton

CHAP I C

Population

is grown she does the picking (*chundi*) In harvest time she watches the ripening crops to keep off the birds and also gleanes behind the reapers Among the lower classes she carries manure to the fields weeds the crops and makes herself generally useful From time to time she has to plaster the walls and floors, and repair the fireplaces and so on The rest of her time is taken up in going to and from wedding or funeral feasts and ceremonies saving her prayers and other miscellaneous matters The women of the lower cultivating classes assist the men in every branch of their work except ploughing *Mallians* in particular have many cares other than domestic Besides weeding and other agricultural duties they spend much of their time selling their garden produce in the towns and large villages Generally the higher the tribe comes in the social scale the less the women help the men in outdoor work There are few *parlanashin* women south of the Kala Chitta.

Divisions of time

The day is divided by the Muhammadans and Hindis into the following portions —

Muslims.	Hindis	Corresponding English time
Fargi		3 A.M.
Dhami or Damiin da la	Amrit vela or Parbhut vela	3 A.M. to 4 A.M.
Fajr or Namaz ela	Bara la	About 6 A.M.
Kachehi roti		8 A.M.
Roti vela	Roti la	10 A.M.
Dopahran	Dopahran	Noon
Dhalla la din		1 P.M.
Fezbi		2 P.M.
Lohri P. shi	Lauhe v. l. or Naali vela	4 P.M.
D. gar	Degchhi v. la	5 P.M.
Din anlar idhar		Just before sunset
Nami San or Sh. m	T. shikan v. la	7 P.M.
Khaftin or E. la	Soi	At 11 P.M.
Atbi rat	Atbi rat	Midnight

Manners

The following from Mr Wilson's Shahpur Gazetteer is equally true of this district —

The rules of etiquette are not very well defined and differ greatly from those in vogue in European countries Women are not treated with such deference and are ignored as much as possible out of doors When a husband and a wife are walking together she follows at a respectful distance behind A woman

should not mention the name of her husband or of his agnates older than her by generation. Words denoting connection by marriage have become so-commonly used as terms of abuse that they are not often used in their proper sense, and a man generally speaks of his father-in-law (*sauhi'a*) as his uncle (*cháchá*). It is shameful for a man to go to his married daughter's house, or to take anything from her or her relations. On the other hand a son-in-law is an honoured guest in his father-in-law's house. When a married woman goes to visit her mother, it is proper for the women of the family, both on her arrival and departure, to make a great lamentation, and lift up the voice and weep.

"When friends meet, they join but do not shake hands, or each puts out his hands towards the other's knee or if they are very great friends they embrace each other breast to breast, first on one side and then on the other. If a man meets a holy person (*pír*), he touches the latter's feet by way of salutation. Should acquaintances pass one another, one says *Salám alaikum* (peace be on thee), and the other replies *Wa alaikum ussalám* (and on thee be peace). They then enquire after each other's health, the usual question being 'Is it well?' (*khawé*), and the answer 'fairly' (*val*), or 'thanks (to God)' (*shukr*). When a visitor comes to the house he is saluted with a welcome (*ámri* or *jí áea*), and answers 'blessing be on thee' (*khawé hori*). The use of chairs and tables is becoming more common, but it is usual for a peasant when resting either to sit on his heels (*athríha*), or to squat on the ground cross-legged (*patthallí*), or to sit on the ground with his arms round his knees, or with his *chádai* tied round his waist and knees (*goth*) to support his back.

"Some of their gestures are peculiar, although, as in Europe, a nod of the head means 'yes' or 'come,' and a shake of the head means 'denial.' Thus, a backward nod means 'enquiry,' a click with a toss of the head means 'no,' jerking the fingers inward means 'I do not know,' holding the palm inwards and shaking the head is a sign of prohibition, holding up the thumb (*thutth*) means 'contemptuous refusal,' wagging the middle finger (*dhrí*), provokes a person to anger, and holding up the open palm is a great insult. In beckoning a person the hand is held up, palm outwards, and the fingers moved downwards and inwards."

The main food-staple is wheat, but this is often supplemented with *báji'a*, which is generally eaten during a great part of the winter instead of wheat, and is rightly supposed to be very sustaining. In villages where there are many wells, maize becomes an important food-staple. Gram is eaten only by the poorest, and, except in the Jandál iláka of Pindigheb, it is not common to mix it with other grains or the food of the people. Rice, moth, and barley are all pleasant now and then for a change but are only fit to nourish women, children and horses. *Ság* or green stuffs furnished by

CHAP I C

Population.

the green leaves of gram or mustard in season supplement the *byra* cakes. *Ghi* is a luxury not much indulged in. When it is made by *amindars* it is usually for sale and not for home consumption. *Gur* is also a luxury not easily obtained except in the Chhachhi ilāka of Attock Tahsil. Meat is eaten by all who can afford it and milk is largely consumed at all times. Meat and sweetmeats (*halwa*) are essential on the occasion of the Ids or when friends are gathered together to help in carrying out some heavy piece of embanking or other work. Such gatherings are called *rangdr*, and are not uncommon.

The regular meals of the ordinary agriculturist are two, one in the morning about 10 A.M. and the other at sunset but often two light meals consisting of the remnants of previous meals are taken.

At *kachhi rti rila* i.e. 8 A.M. a small meal of bread (*chipiti*) cooked the night before and left over from last night's meal made of *lyon* or wheat with butter milk or salt and pepper if *las* (butter milk) cannot be got may be taken. The first big meal of the day comes on at *rti rti* 10 A.M. a full meal of new baked cakes (*chipiti*) of *lyon* or wheat with butter milk. At *p-shi rti* or 2 P.M. or so a piece of the bread left over from the morning meal is eaten with salt and pepper. At *namdhan* 7 P.M. the chief meal of the day consisting of *byra* wheat or maize cakes with *dāl* made of *mish munq m th* or *rti* (taramfra or garson) is eaten.

Among Mussalmans meals are cooked at home in the cold weather and at the village *timbar* by the Jhinwar in the hot weather but this custom though very general is not universal and Jhinwars are not found in every village. The meals of Hindus are always cooked at home. The Jhinwar is paid by being allowed to retain a portion of the flour brought to him to be cooked. The men of the household eat first and after them the women.

The clothing of men varies slightly in different parts of the district. The *pyra* is usually of large size often twenty yards in length. The chief dyes are Indigo and Fattah Jang are often of most imposing dimension. The greater the social importance of the wearer the bigger the *pyra*. A sheet of cotton cloth which is always of country make is wrapped round the loins and reaches to the ankle and is called *lung* or *mylli*. In many cases especially among those who have any connection with official life the *lung* gives place to the *pyra*. The upper part of the body is clothed in a tunic or *kit* of cotton cloth which slips on over the head at the neck opening is fastened with a small throat button on the left shoulder. The *kit* is generally black and wide and reaches nearly to the knees. Many of the younger men in part of the Thakranah district all the *chikar* however is usually worn. It is a shirt made of *litchi* a coarse white cotton

home-spun, about three yards in length and one and a half in width. It is worn as a cloak, wrapped shawlwise round the body. This is the hot weather dress. In the cold weather the *faragal* or *anga*, a sort of loose coat, wadded with cotton, and reaching nearly to the knee, is put on over the *kunta*, but often it does the duty of both. Sometimes, the only change made in the cold weather is to replace the *chādar* by a sheet of double-woven cotton called a *dohan*, or a soft blanket, usually made of sheep's wool, and called *loī*, is worn. Richer people prefer a light quilt called *dulāī* to the *loī*. The shoes (*gutti*) are of the usual description. Sandals, *kherī* or *chaplī*, are worn in some parts of the Tallagang, Pindigheb and Fattah Jang tahsils and in the Khattar tract of Attock. Blue *pagris* are common in Chhachh and Makhad, but blue cloth, which Colonel Cracroft describes as the common dress in these tracts, is not now often seen. The taste for European cloth has spread largely among the well-to-do and the extravagant, especially for long coats and for waistcoats, but it is still little used by the common folk. Men of position often wear a long *choqha* or coat with roomy sleeves, and a *dopata*, or shawl, worn plaid fashion across the shoulders.

The women's costume does not differ very materially from that of men. They wear loose, very full, trousers called *sutthan*. These are usually of coloured cotton cloth, with silk lines running through them. They contain much cloth, sometimes as many as twenty yards or more, and hang in innumerable folds ending in a tight band at the ankles. Women generally have a dress fair and a working fair, the latter lasting for years and finally consisting of an aggregate of patches of many different coloured cloths. *Kuntas* are worn universally, and consist of cotton cloth, usually finer than that used by the men, of home-spun, or purchased from the bazárs, usually coloured, but sometimes white. The *kunta* hangs loose over the band of the *sutthan*. Over all is thrown the *chādar* or *bhochan* a kind of shawl, worn over the head, and hanging down over the shoulders and body. It is usually about three yards in length, and may be of any colour. The women's shoes are of the usual type. The same dress is worn throughout the year, but the thickness of the material varies.

The *salārī* is a coloured cloth, usually blue or yellow, used on gala occasions, or on appearance in public, and is made of cotton mixed with yellow or red silk. These often give a gay and picturesque appearance to a group of women. They are much worn about Hasan Abdāl and in the Attock Tahsíl, but are used throughout the district.

The chief difference among the Hindus is that they tie their turbans in another way, and that the shopkeeping classes in some parts of the district use the *dhoti* or loin-cloth. Also the *lang* is not worn. The women also dress their hair differently. The ordinary Muhammadan, of both sexes, can be distinguished at a

CHAP. I. C.

Population

glance from the ordinary Hindu but the difference is one of general appearance more than of dress

Ornaments

Men wear few ornaments though it was undoubtedly once the custom for them to carry a good deal of jewellery. A ring *chhdp* a signet ring usually of silver is the only common ornament for men. An amulet (*tdi*) of some sort or other may be worn on the arm or the neck. Boys wear a necklace *has* a small ear ring *mundrin* usually of silver occasionally of gold and a bracelet *kara* but these are discarded later in life. The practice of loading boys with jewellery is in decay. The women's ornaments are limited only by the want of money to buy more. The following are a few of the commonest. All are ugly and many are heavy and must cause the wearer a lot of inconvenience. They are not worn by widows.

Laib or anklet usually of silver *kara* a bracelet also usually of silver *lupin* or *churidu* bangles of silver *chhdp* an earring *chhalla* ring *hasli* necklet usually of silver *itti* locket of gold or silver *lhdhridu* large ear ornaments usually of silver *tacitra* an ornament worn on the forehead *loka* or *nali* or long nose-ornaments of silver or gold *ladak* a golden nose-ornament *nath* a nose-ring *thacitra* a silver armlet worn above the elbow *chundku* an ear ornament of silver *patra* a thin ring with a broad back *harhim* a necklace of coin rupees or eight anna pieces strung together *tikk* usually of gold, worn on the forehead *thodur* of silver or gold an ornament worn like a locket *champla* *di* another neck ornament *handditi* or *ditrakhu* a kind of charm of stone set in silver worn round the neck and sucked by the wearer *tara* usually of silver a charm a kind of phylactery worn on the arm or more usually on the neck and *jugu* a small gold ornament usually attached to a necklace.

Houses

Throughout the district the houses of the people consist of one or more rooms called *kha* with a courtyard called *rharu* or *sudu* in front.

The house itself is usually made of rough stone and mud cement. It is always one storied and low in the roof being not more than 10 or 12 feet high. It consists in general of one large room about 20 feet long by 10 feet wide with one or two other rooms built on each about 12 feet square. The roofs are always flat and are used as sleeping places in the hot weather. The walls are too weak and have too little power of resisting the rain to support the roof which is accordingly held up on strong posts driven into the ground the walls acting merely as a defence against the weather. Across the beam wooden rafters are laid and over the rafters branches and leaves. The whole is then well covered with earth mixed with chopped straw. It is then plastered with cow dung and chopped straw. The timber used is usually *phulsh* *luc*, *te* *kikar* or *te* *Dhar* or *shikar* is seen

only in the houses of the rich. As a rule, the houses of the peasants are built for them by the village carpenter or potter, who receives his food while the work is going on, and a present of clothes or money when it is finished. Payment for work at a fixed rate is made only by the Khattris and the non-agriculturists.

The house is generally built at one side of an enclosure, surrounded by a mud wall. The courtyard may be common to several houses. On one side, adjoining the house, will generally be found a cattleshed, built much in the same way as the house itself. Sometimes, however, cattle are kept in part of the dwelling house, access to their part of it being through the main living rooms. The courtyard generally has a manger (called *lhuli*) of clay for the cattle. On the other side of the courtyard ranged against the wall of the enclosure, is a raised earthen bench with the family *chula* or fireplace, earthen water pots, etc., and on the fourth side of the square is the entrance door, and possibly another rough shed for cattle or goats, or for a store of grass and other fodder. Outside the enclosure there is often another enclosure set round with a loose thorn hedge for the protection of goats and sheep.

The doors of the house itself revolve in wooden sockets or are made like shutters, and are closed usually by hasp and padlock. Inside, the houses are in general kept scrupulously clean, the walls *leaped* and polished, or sometimes whitewashed, with the pots and pans of the household arranged upon shelves or in recesses. In the matter of ventilation, however, the houses leave a good deal to be desired. The floor is only of earth but is kept clean and neat, being frequently hand-scrubbed with light clay and cow-dung.

Especially on well irrigated lands the enclosure often contains a Persian lilac tree, an acacia or a *bei*, which gives it a more pleasing appearance.

The furniture in the house consists chiefly of necessities. Every house contains receptacles for storing grain. These are made by the women of the household from fine white clay mixed with chopped straw. The larger receptacles are called *húh*, the smaller *ghalota*. The former is usually a rectangular tower built in one corner of the main rooms open at the top, with a moveable lid, and an opening at the side for taking out the grain. It holds up to 25 or 30 maunds.—The latter is much smaller, is circular in shape, and holds three or four maunds. A few beds (*chái páis*), often coloured a bright red with some kind of lacquer, several spinning wheels, several low stools, a churn, a handmill or two for grinding corn, pots and fans, trap-baskets, cotton quilts (*tulái* or *léf*), and all kinds of odds and ends are found in every peasant's house. But there is no confusion. Everything is neatly arranged in order. Space has to be economized and things not in use are disposed on shelves and in bags.

CHAP I C.

Population

The cooking vessels used by the villagers consist of—

Katiri (deqcha) a big vessel in which the food is mixed and cooked to stir which a *chunchi* or *dor* (spoon) is used *rukthi* a saucer used as a small dish *talakhi* an earthen vessel used for putting bread on and for mixing the flour with water before cooking *sahnok* or *patur* larger earthen vessels of the same kind *ghar-uh* earthen pot for water *katoru* a small open vessel usually made of mixed metal in this district *thil* also of mixed metal for placing bread upon when about to be eaten *pilla* *thi bathal* or cup of earthenware *ching r* or *chaker* a sort of flat open basket or wicker tray *tut* an earthenware vessel a sort of small *ghar-uh* *turi* a flat iron dish or plate upon which the bread is cooked in (*liji* etc) *kirahi* also of iron with two handles of all sizes used for confectionery *ki* a usually an earthenware vessel used for washing the hands *chaturu* used for keeping milk made of earthenware *dori* also of earthenware used in milking etc *puri* an earthenware vessel used for making butter curds etc *kulu* an earthenware vessel with a lid to it and *battakhi* an earthen water bottle used by pedestrians or by shepherds graziers etc to carry their drinking water in

The miscellaneous articles usually found in a *mandiri* house consist of—

Lari a low square stool some 6 inches high and 18 inches square on which women sit *chaki* the flour mill of two stones one of which revolves on the other *chuti* the fire place *charkha* the spinning wheel *sun* needle *shhauni* or sieve for cleaning flour *jalkhi* small fan *thil* a basket for various purposes *uri* a kind of bobbin from which the thread is spun *at ran* for winding thread on to before placing it on the bobbin or *uri* *silu* a large iron needle *rit* a kind of reel *tirakhi* a bobbin *Lirinli* an iron ladle for oil *mullim* a churn put into the *galu* and revolved to make butter *thini* a cotton gin *tiridri* scales *luti* a low stool *jilun* a belt *thil* a rope for hanging clothes on clothes lines *duri* small lamp *tirup* *thil* a sort of shovel shaped basket for sifting grain or when larger for sifting rice *lingi* a mortar of stone or hard earthenware *luti* a large stone mortar *rit* a pestle made of wood *chuti* a square unbraced chair *choti* a wooden frequently usually of wood *jorji* a small measure of the same kind *lit* a weight usually of stone *luti* a small round box of wood or iron *sun* *luti* a small vessel for blotting the eye *thil* *chuti* small kind *thil* *thil* a small pair of pincers for extracting hair and the rest *jorji* a very low chair with a back *thil* *thil* usually and used at marriages and for *thil* a large earthen vessel for water *jorji* an earthen vessel used for holding miscellaneous things and the *thil* *thil* but not least completes the list

When any Musalmán dies, his relatives are summoned by the *nái* or other *kámin*, and the female relatives assemble and weep round the body. His male relatives in this district go themselves to dig his grave, and preparations are made for the funeral feasts.

If the deceased is a male, the *Imám* of the *masjid* bathes the body, if a female, the women of the family bathe and lay it out, and the shroud is prepared of white cotton cloth. Twenty-five yards are taken up in a man's grave clothes, which consist of a suit fitting to the body, and two long winding sheets.

When the grave is ready, the bed on which the body is lying is lifted by the near relatives and carried to the grave, those accompanying it repeating the *Kalma* as they go, having prepared themselves as for prayer. At some distance from the graveyard the bed is set down with its head to the north and its feet to the south. The *Mullán* stands on the east side and turns his face towards Mecca, and the by-standers range themselves in three rows behind him. Prayers are then said, and charity is collected from Rs 3 to Rs 40 in cash, or grain from 4 to 20 maunds, with copies of the *Qorán*. The *Qorán* is first passed round from hand to hand, and then the money, grain and copies of the sacred book are distributed. The charity thus collected is known as the "*askát*." It is divided into three shares, one share goes to the *Imám* of the *masjid* who leads the prayer, one share to the *kamins* or village servants, and one share to the other *Mulláns*, *Darweshes* and the poor who may be present.

After this the body is taken to the tomb, and lowered into it. The grave is always made north and south, and the head is placed north and the feet south, the face as far as may be, being turned towards the *Qibla* and Mecca, the winding clothes are then loosened and the tomb is closed with stones and filled in with earth and gravel, made into a mound. One stone is set up at the head and a smaller one at the feet, and thorns are placed over the grave to keep off animals. The *Imám* then stands at the west of the grave and exhorts the people that all must die, and then gives forth the call to prayer or *báng*.

Then the relatives and others who have come in are fed by the deceased's relatives. After four days, charity is again dispensed, and for the next four Thursdays the *Mulláns* are fed. After forty days, charity is dispensed, and thereafter one day in each year is fixed for a commemoration feast, to which the relatives bring contributions with them, and all the brotherhood, the *Mullán* and *Imáms*, any strangers who may be present, or any mendicants who may ask for it, are fed, and as much as twenty maunds of flour and ten maunds of meat are sometimes consumed. These funeral feasts and expenses are nearly as great a strain upon the resources of the people as the expenses of their weddings.

CHAP I C.

Population

It is generally possible to distinguish between the graves of men and of women by the manner in which the gravestone is set up. In one part of the District the male has the gravestone at one end and the woman at the other. Elsewhere one sex has the stone placed parallel to the length of the grave and the other has it parallel to the breadth; in other parts no such distinction is made. When a Hindu dies no food is cooked in the house on the day of the death; the neighbours provide what is necessary. The house remains in mourning so long as the funeral ceremonies (*kirtia kirtim*) last, usually for 11 or for 11 days; the nearest relatives of the deceased sleeping on the ground. After that all clothes and vessels are purified and the earthenware *gharis* and other utensils are replaced by new ones. The body of the deceased person is burned in the usual manner, and on the fourth day after the death a bone from each limb is collected and sent off to the Ganges in charge of a Brahman or a relative. If this cannot be done at once the bones are deposited in the walls of the *dharmshala* or buried and eventually sent to the Ganges, nearly always within the year. On the return of the messenger from the Ganges the Brahmans are feasted in thanks, giving for his safe return.

Amusement

The *munshir* of the district, for all his laborious toil, allows himself a considerable amount of recreation—marriages and fairs are special occasions in which every one joins once or twice a year. There are also a number of games which are frequently played in the villages.

The great game of the district is *picka h*, a rough sort of prisoners' base. This is played by the villagers themselves and often in competition by the men of various villages. Large numbers join and it is played at all times of the day when not too hot. Many villages are only too glad of an excuse to forgo work and play *picka h*. One man runs out into the open; two others pursue him. He tries to hit each of his pursuers in turn and then to escape while they attempt to throw him down, but must do so until he has touched them. The game causes the greatest excitement and rivalry between adjoining villages. *Bij* for *the* for *their* all *for* the lifting of heavy weights, *munshir* *picka h* for the working of heavy Indian clubs and throwing a stone are popular amusements.

Bij *picka h* is a kind of wrestling in which the athletes seize each other by the wrist only, but wrestling is not a village game at all. Wrestling matches excite great enthusiasm, but very few take place.

Sar *the* *the* and *the* consist of a kind of dance and are usually practised at weddings.

But *picka h* (*the* *the*) *the* cutting and nailer sports are practised to a considerable extent in parts of the district. In villages where tent pegging is kept up there it used to be. In

some villages, however, such as Láwa and Tamman, the Malliks are still very fond of it, though they are not very skilful. An interested crowd always gathers to watch and applaud.

The higher classes, especially the Chaudhris of Talagang, and the Jodhrias of Pindigheb, go in a good deal for hawking, coursing, and more rarely shooting.

The boys in the villages play various games, some of them resembling those played by English boys. *Lambi-kaudi* and *kaudi kabadi* are kinds of prisoner's base, but quite different from *pr kaudi*, *chappan chhot* is the same as hide-and-seek, *kanhuri-tala* corresponds to "tipcat", *chungi-tarap* is hopscotch, and there are various other games of a similar kind.

The *melás* or fairs, which are common in the district, are usually semi-religious gatherings. They are nearly all connected with shrines, and an important feature of the *melá* is the making of offerings to the shrine, and the distribution of food from the *langar* of the shrine. The chief fair in Talagang is that held at Jabbi. Four large fairs, known as *Urs*, are held yearly at Makhad, on the Indus, in Pindigheb tahsil, at the shrine or *ziyarat* of Sayyid Abdullah Shah, Sitámi, known generally as Múrí Bádsháh. Large crowds gather to pay honour to the shrine, and on these occasions great quantities of food are distributed. The principal fair is held in August and is attended by about 6,000 persons. The shrine and the present *gaddi nashin*, Pír Gulam Abbás, are held in high repute.

In Fatteh Jang Tahsil a fair attended by about 4,000 persons is held at Kot in the month of Baisakh.

At Attock a fair takes place at the shrine of Sultán Sadr Dín, Bukháii, on the first Thursday of Bhádon, and is attended by about 7,000 persons both Hindu and Muhammadan. There is also a shrine at Thikarián, Tahsil Attock, the Khángáh of Mían Wali Sáhíb, Gujar, visited by persons suffering from diseases of the eyes. Cures are supposed to be effected by placing upon the eyes earth from the tomb.

At Hasan Abdál there is a very well known shrine at the top of the Hasan Abdál hill 2,346 feet high. The shrine is the Khángáh of Wali Kandhári. It is visited every Thursday by a number of persons, and throughout Thursday night in the shrine a lamp is kept burning, which in the common belief cannot be extinguished by wind or rain. The Panja Sáhíb tank and temple are also the scene of a religious gathering in Baisakh, attended by three or four thousand persons.

These are the chief fairs of a religious nature in the district, but there are many others held at various intervals which do not justify special notice. Most *melás* are unimportant.

AP I C

population
and
area

There is nothing noteworthy about the personal names in common use in the district. The few Gakkhars and Janjuas occasionally employ very high sounding names as they do elsewhere but the members of the prominent tribes in the district are content with the more sensible names they have inherited from their ancestors. The Pathans of the Chhbachh and Makhad have of course distinctive names but there is nothing peculiar about them. The common *amundir* names are everywhere employed and abbreviations are extremely common. Mandu for Muhammad Khan, Ditta for Allah Ditta, Maulu for Maula Bakhsh, Faja for Faiz Khan and similar contractions. As for titles the commonest is Mallik.

It is used by the heads of the Joldra families and by all the headmen of the Awans. "Raja" is applied to Gakkhars and Janjuas, but in strictness the younger members of the family should be addressed as Mirza. "Sardar" is the title of the chief Ghebas. The Khattars use the same title. "Chaudhri" is the title of prominent Mairs and Kahuts. It is also used by Jats and others. The headman of the Alpials is addressed as "Chaudhri". The Cujars use "Chaudhri" or "Mehr". Among Hindus the usual titles are in vogue. The Muhals are generally called 'Mahta' but the titles of Dewan and Bakhshi are also in use. 'Raizada' is not used in this District. Holy men among the Muhammadans, whether of Sayyid descent or not use the title 'Pir'. Among the Hindus they secure the title of 'Bhai'. Parachas are addressed as 'Mun'.

CHAPTER II—ECONOMIC.

Section A —Agriculture, including Irrigation

CHAP II, A
Agriculture

The area of the district is divided as follows —

Arens

Cultivated	913,760
Culturable waste	1,669,332
Government Forests	216,806
Other unculturable waste	1,171,633

The last item consists chiefly of ravines, torrent beds, hills and rivers

In general, the soils of the district take their character from the underlying rock, and are in consequence either limestone or sandstone detritus, but there are wide variations from this rule, and it will be necessary to mention one or two circles in some detail

The portion of the Chhachh north of the Chel stream is totally distinct from any other tract in the district. The lands nearest to the Indus are poor in quality, very sandy and stony, but the remaining area of this part of the circle, the tract known locally as “Chhachh ká dīl” (the heart of the Chhachh) is of the highest fertility. The soil is a rich loam, an alluvial deposit from the Indus and the surrounding hills. Water is near the surface, wells are numerous, and the farming, especially of well lands, is excellent. The crops of sugarcane, tobacco and maize on the well lands, and of maize and wheat on the *barāni* lands, are always heavy. “Chhachh ābād te malk ghan ābād” is a common saying, meaning that the Chhachh does best in seasons of scant rainfall, the soil being naturally moist. It does not do badly even in years of heavy rainfall, though the yield invariably suffers. South of this fertile tract and on both banks of the Chel is a narrow strip of swampy ground.

Water is nowhere more than a few inches below the surface, and constantly oozes out on the surface. Every hole and depression is full of stagnant water, and there are few fields that are not water-logged. The case of high-lying fields is even worse, for their soil is a prey to *kallas* that has been deposited by evaporation from moisture brought up to the surface by capillary attraction. The water in the main channel of the Chel is only a few inches below the surrounding ground. The current is sluggish, the channel being narrow and much choked by aquatic weeds. This tract extends from Musa Kudlatti to Shamsābād, and was thus described by Mr Steedman, Settlement Officer, at Revised Settlement.—

The Chel
lands

CHAP. II.

Agriculture

"The Chel lands are situate along the Chel stream on either side from the village of Khagwāni to that of Shamsābād. The water logged condition of these lands is due I fancy to the following causes. The Chhachhi plain is some 300 feet below the watershed running from Lawrencepur to the Attock hill. Water throughout the plain is near the surface and is I believe supplied by percolation from the Indus. The rain that falls on the high lying Maira above sinks in and finds its way down to the Chhachhi plain and there meeting the sub soil springs of that plain is forced up to the surface between the plain and the foot of the Maira. My answer to the question—Why then does not water ooze up all along the base of the Maira? is—(first) that probably the sub-soil drainage of the Maira is directed on to the Chel lands by the Kamra hill on one side and spurs from the Gandgarh on the other and (secondly) that from Shamsābād the water table is farther from the surface and Chel runs in a deeper channel. The lands between the Chel stream and the Maira are consequently much wetter than those on the right bank. The soil itself apart from the water is good enough—a light loam without any approach to clay except in a few spots. A good deal of harm has been done by *Kallar* on the right bank near Darya and also on the left bank near Shamsābād. Judging from the general tenor of Major Craicraft's report the village assessments and the villages' internal rating there must have been great deterioration in these lands since the first Settlement. They are now poor sour and water logged soils on which only *kharij* crops can be grown with any chance of success either *Kallar* or water being fatal to the greater part of *ruhi* crops if sown.

The fringe of
the *Saricala*
ridge

From the edge of the swamp the ground rises to the high ridge the watershed between the Chel and the Haro systems extending from the foot of the Gandgarh mountain some two miles south east of the Kibla Vandi hamlet of Mauza Maliknala to the village of Rūmān at the foot of the Attock hill. The western end is a rocky spur moving down from the Gandgarh mountain and attaining a maximum elevation of 1800 feet close by the taluk boundary. The rocky formation soon ceases and is succeeded by indurated clay cliffs that are in turn replaced by a ridge of loose sandy soil. The northern fringe of this slope down to the edge of the Chel lands is mostly composed of a poor sandy soil and falls gradually to the plain below. Here and there soil of a more clayey composition is found and the gradual slope disappears. The surface becomes broken and intersected by drainage channels with high steep clay banks. Beyond Kibla Vandi the character of the slope changes altogether. The soil is a stiff hard brown earth plain but as the Gandgarh spurs are reached the soil becomes stony and further on rock crops out. The drainage channels are abrupt and steep and the beds are lined with coarse sand and rocky detritus from Gandgarh.

The soil of the whole of the tract just described is much affected by the drainage from the Gandgarh and by that from the sandy uplands to the south. The large drainage channel that debouches upon the village of Nartopa and those of the north-east belong to Gandgarh, and all those to the west to the other category. The Gandgarh drainage flows over the centre portion of the Chhachh plain from Ghurghushti and Malikmálá to Málá and Lundí Núrpur. The fertility of the Chhachh depends in a great measure on the Gandgarh floods. These do not much benefit the lands over which they first pass. The sand and coarse detritus they bring down do perhaps a little harm to parts of Ghurghushti and Malikmálá, but after the first violence of the flood is spent, and the water spreads over the level lands of Nartopá, Shírká and the villages to the west, the benefit derived is of the highest value, and unirrigated and unmanured land is often double-cropped. Finally the flood waters, by depositing the matter carried in suspension lose the greater part of their virtue, and in the western end of the circle the unirrigated lands again become poor in quality. The well irrigated lands too are not equal to those further east. The few villages in the west corner of the circle that do not receive Gandgarh drainage are inferior in quality, but they contain a large number of wells, from which the income is very large.

The drainage from the sandy uplands does perhaps more harm than good. It falls entirely into the Chel stream.

From the watershed between the Chel and the Haro to within a short distance of the latter stream, and from the Indus to a few miles beyond the village of Mirza, extends a rolling sandy plain generally known as "Maira" by the natives. Near the Indus there is some hilly and ravine ground, but elsewhere the ground is fairly level, the drainage channels being little more than shallow depressions. All this plain suffers greatly from drought. It may not be cultivated for several harvests, and then in a year of good rainfall be all brought under the plough. Only the least valuable crops are grown, and there are constant failures of the harvests. Near the Haro the soil loses its sandy character, and is somewhat intermixed with stones. The country becomes very broken as drainage channels suddenly deepen, and with their lateral feeders become impassable ravines, except at a few known points. South of the Haro there is a decided improvement. The soil is not particularly good, and varies much in quality from loam to clay, but more use is made of surface drainage and the fields are better embanked.

Westwards from Mirza to the Hazara border, near Bhedián, the strip of country along the right bank of the Haro is, with the exception of a few alluvial strips close by the stream, an intricate network of deep ravines and watercourses. The higher

CHAP. II. A.

Agriculture

ground is generally strown with water loam pebbles or coarse earthy lankar nodules. Here and there rock juts out. Cultivation is scanty as the soil is extremely uneven and of the poorest quality. Further away from the hills there are fewer stones and soils varying from light to stiff loams. There is some capital land along the Káwagar hill. The country between the Káwagar and Kherimár hills is inferior. It lies high is poor in point of soil and seamed with deep ravines. Rock constantly crops out and is generally near the surface. The tract from Katarian westwards to the tahsil border and across the Grand Trunk Road northwards to the villages irrigated by cuts from the Haro contains the best barani land of the circle. In quality it is loam easily worked, and in years of good rainfall producing heavy crops. The rain lands in the villages along the Haro after it turns south west are generally poor. There is hardly any level ground and the best lands are those embanked in the ravines the rest are of inferior quality.

Yet whatever the variations in the quality of soil everything depends on the rainfall. In spite of the excellence of the soil to the west of the circle one year there is no harvest at all next year the crops are so heavy that the grain is with difficulty threshed and garnered.

FATTEH JANG NALA

The Fattah Jang Nala takes its character from the underlying limestone rock. The soil being of limestone formation is much superior to the sandstone soil south of the Kala Chitta. The tract is everywhere gashed by deep ravines which carry off the drainage of the Kala Chitta. To the west pebble ridges crop up. The circle is well watered by the numerous streams which run through. Though these streams occasionally dry up in years of poor rainfall yet deep pools here and there allow of dhallies working on their banks while wells are sunk in alluvial patches in their beds. The centre of the circle round Bahitar village is the most fertile and prosperous part of the district south of the Kala Chitta. On the east the nala shades off into the western and drier part of the Kharora circle of Rawalpindi with which it has much in common.

THE CHIB

The Chib lies between the Kala Chitta and the Khauri Murat. The soil resembles the dry gravelly soil of the Rawalpindi Kharora. The east part is sandy but fertile while to the west the soil is drier and harder. Generally the soil is excellent and needs only ample rain to yield heavy crops but is incapable of standing drought or the hot sun of summer. The Chib is not badly watered and few villages suffer from want of drinking water.

THE JANDAL

The Jandal villages are in strong contrast to the rest of the district. Ravines are few. Rock crops out only very occasionally. The greater part of the circle is a rolling plain of light sand.

There is a little irrigation from wells and springs, but the most of the tract is an open gram-growing country. Kharif cultivation is of little importance. Wheat is grown, but the characteristic crop is gram.

As far as soil goes the rest of the district is of one class. The soil is a light loam taking its character from the underlying sandstone rocks, which all over the tract frequently crop up to the surface. Soil is deep only in depressions. The surface of the country is scored by numberless ravines. The larger torrents have often wide beds of sand, fringed with broad or narrow strips of rich alluvial soil. On these strips wells are sunk. From the torrent bank the country rises in rough dry slopes of light loam soil, often washed away in places and exposing the rock below. In conformation of surface the Makbad ilaka is somewhat different from the rest. The country is wild and mountainous. The soil is sandy, and is deep enough for cultivation only on the tops of the stony plateaux or in the deep valleys banked up at the lower end to catch the soil washed down in the floods. Wells are few and small in area.

The four tahsils of the district having been settled at three different Settlements, the classification of land is not uniform. In Fattah Jang and Pindigheb tahsils the classification is the same as in Rawalpindi district, which was settled at the same time.

The following distributions of soil are recorded in the revenue papers —

Chahi —All lands irrigated by wells.

Abi —Lands irrigated by springs or other wise than by wells or canals.

Nahi —Lands irrigated by canals. (There are none in these tahsils.)

Sarláb —Lands flooded by streams, or which by the proximity of water are naturally moist.

Lipáia —Land adjoining a village site and enriched by the drainage of the village site, or by the habits of the people, or land which is habitually manured and is of excellent quality. Such land is generally double-cropped.

Las —Land lying in a depression and receiving water from other lands, or land on which embankments have been built to retain drainage water. Such land is always of excellent quality.

Mana —Ordinary *bánání* lands not included in any of the above classes.

Rakhari —*Bánání* lands which are so stony or sloping or unfertile that they cannot be classed as Mana.

CHAP. II. A

Agriculture

Tall gang
tab 11

In Tallagang the recorded soils are

Irrigated —

- (i) *Chahi* — Land irrigated from wells.
- (ii) *Abi* — Land irrigated from springs.
- (iii) *Suldb* — Land affected by river floods

Unirrigated —

- (i) *Hail* land regularly manured which in practice means almost exclusively land close to the village *dhirdi* or outlying homestead
- (ii) *Birdni* *lural* land receiving drainage from higher ground and retaining it either naturally or by means of embankments
- (iii) *Mura* level or fairly level lands of average quality which may in some cases receive a limited amount of drainage from above but have no special means for retaining it
- (iv) *Lakkar* land on a steep slope off which all moisture quickly drains or owing to excess of stones or sand or other disadvantage distinctly inferior

For assessment purposes only three classes of land were adopted (a) irrigated (b) superior *birdni* (c) inferior *birdni*. The last class included *mura* and *rakkar*, while the other two classes of unirrigated land were thrown together as superior *birdni*. This simple classification was found to be quite accurate enough for *hail* and *birdni* I are almost equally remunerative while *rakkar* is everywhere a very unimportant class. *Hail* corresponds very closely to the Fattch Jang and Pindigheb *ly tra*, and *luran* I to *la*.

Attock tab 11

In Attock tahsil the classification of soils gave much trouble and is not yet simple

The classes adopted were —

- (i) *Chahi* — Land irrigated from wells
 - (ii) *Hi*
 - (iii) *Nahri detti hi*
 - (iv) *Nahri khuli*
 - (v) *Suldb*
 - (vi) *Ly tra*
 - (vii) *Las*
 - (viii) *Mura*
 - (ix) *Fallir*
- } Land irrigated from springs and water cuts
- } As in Fattch Jang and Pindigheb

The distinction between *hi* and *luri* depends on the nature of the irrigation from the Haro river above Sultanpur where the stream sweeps round to the south that is to say in the main in the Langkatta tract the water-supply is not perennial. The Haro

is at that part of its course for a large part of the year dry, and the irrigation is not dissimilar to that from an inundation canal. With each fall of rain a freshet comes down the river and this is caught and taken on to the land. The other irrigation is all perennial, whether it is from springs or petty streams fed by springs, or below the village of Sultánpur, where the Haro becomes perennial, from the Haro itself. Here, however, only comparatively small areas are irrigated in the bed of the river, and the water is not really Haro water, but the production of springs which fall into the Haro bed just above. The term *nahr* has, therefore, been confined to the Panjkatta tract and one or two other villages down to Sultánpur, and everything else has been called *abi*. In the villages of Hasan Abdál, Wah and Sabzpír, three crops are sometimes taken off *abi* lands instead of two. Either the local name for the superior land has been recorded in the papers after the word *abi* or *abi* I, *abi* II, *abi* III have been entered. In several villages superior *nahr* land, which is manured or which catches the site from the irrigation channels, was found to have borne six crops in eight harvests, and has been classed as *dofash nahr*. The total area is only 1,702 acres spread over several villages. In Sultánpur, where the *nahr* lands are of very varying fertility, the local names have been added to the records.

Sailáb has two meanings. The *sailáb* in the Chhachh and Sarwála Circles means Chel land pure and simple. The land in the Chhachh which is flooded by the Indus is wretched and has therefore been classed as *valkan*, except in mauza Jabbar. There it is of rather better quality and covers 128 acres, but it only occasionally gets the river spill, and has been shown as *mana*. In the Sarwála circle there are 51 acres of *sailáb* along the Haro and the Indus, but the land is poor in the extreme, and has been classed as *mana*. The other class of *sailáb* is that of the Nálá circle, which is all river *sailáb*. In the matter of fertility there is little difference between the Chel lands and the genuine *sailáb* of the Nálá circle, but the course of husbandry is distinct.

Las, like *sailáb*, has two meanings. In the Chhachh it means land which is covered by the spill from the Gandgarh range. After a storm a torrent rushes down, does a little damage at the foot of the hill, and then spreads a rich silt over the surrounding country. The result is an extraordinarily fine soil. This kind of soil has been recorded in whole or in part in thirty-one villages in the Chhachh.

In the Sarwála and Nálá circles *las* means embanked lands in ravines or depressions, which, by virtue of their embankments, catch and retain the moisture. These lands are very precarious. The embankments cost some money and a good deal of labour to make, and are very liable to be breached, when they are, the land, from being of a high class, becomes unculturable.

CHAP II.A.

Agriculture.

In general only one class of *Maira* has been recorded. But in nine villages in the Chhachh and four in the Sarwala, two classes have been shown. The villages are partly some of those along the Chelstream whose northern portions are characteristically Chhachh but which run back into the typical Sarwala sand and partly those estates along the Indus which were swept by the great flood of 1841 and half of which were covered with sand and boulders and half of which escaped. The sub-division is formed only in those estates within which there are pronounced differences of soil.

Rikkar is the poor stony soil under the hills; indeed any land which by reason of salts, *kankar* nodules, etc. is barely worth cultivating.

Apart from the obvious distinction between irrigated and un-irrigated manured and unmanured soil the chief distinction between soils depends on their situation though of course geological and chemical conditions have their influence too. Thus *las* owes its character to its position in a ravine which can be embanked at the lower end or below other land from which it can receive drainage. *Mura* is flat and absorbs the rain that falls upon it but gets no drainage from other land. *kalkar* is often on strong slopes and does not as a rule retain even the rain that falls on it.

The following table shows the proportion of land in each of the principal classes —

Taluk	PERCENTAGE OF TOTAL CULTIVATION OF								
	Chhachh	AM.	Namri		Rullab	Lipra or Hall	Las or Bakhri	Maira	Rikkar
			Das	Ek					
			of	of					
			the	the					
Attock	60	0	0	32	12	21	60	13	67
Chhachh	1			—	4	15	1	0	41
Sarwala	25	2	—	—	22	13	5	20	68
Nala	1	11	20	7	10	31	1	37	61
Firib Jung	3			—	2	3	5	80	7
Finlight	1			—			2	0	2
Taluk	0		—	—	—	10		11	6
Total	3	2	2	6	4	7		11	1

Well cultivation which is of considerable importance accounts for per cent of the total cultivation. It differs largely from Taluk to Taluk. The first great distinction is the south of the Nala Chutta—as compared with the cultivation

of Attock tahsíl and the tahsíls of Ráwalpindi District—the principal crops are ordinary zamindar crops, maize, bajra, wheat and barley, while the rich garden crops, which are so profitable where they can be successfully grown, are here but seldom grown at all. This is due to the absence of markets and to the fact that the cultivation is in the hands of *zamíndár* owners and occupancy tenants, and not in the hands of Malhárs, who alone have skill in market garden cultivation. The growing of garden crops and the hawking of them for sale is not considered decent for a self-respecting *zamíndár*. Again, south of the Soan the wells are much less elaborate affairs than in the Fattah Jang and Pindigheb Tahsíls.

The Tallagang wells almost without exception are situated in the slips of moist alluvial land which form on the banks of the torrents wherever they broaden out. Water is found at a moderate depth, and the wells, roughly but strongly built of unmortared stone, cost but little to make. The expense, of course, varies greatly, but an average well may be taken to cost from Rs. 100 to Rs. 125, plus about Rs. 45 or Rs. 55 for the wood-work. The area commanded by these wells is very small, seldom exceeding a couple of acres, often much less, and this too generally split up between a number of co-sharers, the cultivation therefore is generally of a fairly high class especially when the wells are held by Malhárs, as most of them are. The wells are, however, often dependent on the rainfall to a great extent, for in time of drought the supply of water runs very low, in extreme cases failing altogether, and the soil is not seldom poor and sandy, or tainted here and there with *shor*, but on *cháhí* land of fair average quality the yield is good and certain, and the land is almost always under one crop or another. *Bájra*, for instance, may be taken in the kharíf, wheat, or more probably barley, will be put in as soon as the *bájra* is off the ground, and if the rabi crop is used as fodder, a *záid* rabi crop or early maize (sown in Baisákh) will follow it. Cotton is a good deal grown, and pepper and various garden crops, but the ordinary *zamíndár* in many parts carries his prejudice against garden crops to such an extent that he will not grow them even for his own use for fear of being taunted by his friends with having turned Malhár. Cane is hardly grown at all, either the climate does not suit it or the cultivators prefer a quick succession of less remunerative, but also less troublesome, crops.

The best wells in the tahsíl are on the Anhar at Tammán. Many of the wells are very poor, and those of later construction are not (like the old one) always in the hands of Malhárs, but have in many instances been sunk by ordinary *zamíndárs*, who are less able to make them profitable. These lands are all well manured.

The wells are generally amply provided with cattle, owing to the subdivision of the land attached to them between several owners or tenants. They are generally worked by buffaloes two or even one per well being sufficient. These work singly

CHAP. II.
Agriculture.

for 6 hours each irrigating about 3 *kandls* a day between them on Malluor wells not less than 3 buffaloes are used, and the well is worked longer in proportion

Fatteh Jang
and Pindigheb
wells.

The Fatteh Jang and Pindigheb wells are much more valuable. The average area cultivated and harvested per well is approximately 3 acres cultivated and 6 acres cropped in each circle of Fatteh Jang while in the Pindigheb Tahsil the corresponding areas are 2 acres and 4 acres in Jandul and Makind. The Sil Circle takes the lead with average of 4 acres cultivated and 7 acres cropped per well cylinder. These areas are much larger than the corresponding areas irrigated by the rich garden wells of Gujar Khan and Rawalpindi. The two great well tracts are the valleys of the Soan and Fatteh Jang Sil which lie close to one another and the valley of the Pindigheb Sil near Pindigheb town. The Soan valley is a continuation of the Soan valley of the Rawalpindi Tahsil and the wells lie in clumps along the rich alluvial banks on either side of the broad bed of the stream. Water is near the surface and seldom more than one buffalo is used to work the well wheel indeed the male buffalo is everywhere used on wells in preference to other cattle. The water supply in the wells is very seldom so abundant that the well wheel can be worked day and night so that the distinction between good and bad wells depends almost entirely on the water supply the latter again depending on the character of the sub-soil whether clay or sand. The cautious zamindar always sinks a trial boring before beginning to dig a well and abandons his project unless he can find a spot where clay strata will not interfere with the intended cylinder. The cylinder itself is made of dressed stone sometimes undressed stones laid in mud or less commonly laid in mortar. The cost of a well varies from Rs 200 to Rs 100 throughout the two tahsils. The Sil wells are next in value to the Soan well and differ from them mainly in the water supply being less abundant. The wells on the Wadala stream in the Sil Soan Circle are much troubled with thick strata of hard clay and there are few good wells among them although the soil is in no way inferior to that of the wells on the other streams. The best of the wells on the Pindigheb Sil are all within a few miles of the town. Some of these are extremely valuable but many are sandy and inferior. The water supply is not inferior to that of the Soan well but the soil is inferior the irrigated area is larger and the Awam tenants do not take so much trouble over their lands as the baridwarking peasant owners and Malluor tenants of the Soan. In the Pindigheb Tahsil there are a good many wells along the north bank of the Soan river which here forms the boundary between Pindigheb and the Chakwal and Tallagana Tahsils. The Soan at this part of its course runs among wild ravines and hill alluvial patches are few and wells much inferior to those in the higher reach of the Soan bed. With the exception of the well tracts where wells are numerous and valuable all the wells lie scattered

here and there, in alluvial patches in the beds of the numerous torrents, which intersect and drain the two tahsils

The Nandna, Bahudra and Reshi with the feeder streams of the two Sils, all have a few wells under their banks. In a few villages wells can be sunk in level lands at a distance from a torrent bed, but this is very rare, and such villages are always looked upon as remarkable. Everywhere double cropping is the universal rule on well lands and great quantities of manure are used. Without manure there can be no good well cultivation, so that the cultivator uses all his own manure and, if necessary, buys or borrows from his neighbours and from surrounding villages. Where wells are numerous, the *lipāna* area is always correspondingly small and *bānāni* lands generally receive less attention and suffer by comparison from neglect. The cultivation is always the best that the zamindār knows, some men plough and manure and weed more than others, but all are alike to giving their most constant attention and their hardest labour. Of all the *chāhī* crops the most valued is maize and the Soan wells are famous for their maize, which is only second to the maize of the Chhachh plain in Attock. On the best wells the yields are extraordinarily large, so much so that 50 maunds and even more per acre is sometimes yielded by a good well in a good year. Throughout the Fattah Jang Tahsíl maize is the kharíf well crop and is the pivot upon which the cultivation of the year turns. A good deal of cotton is grown in the Sil Soan, but much less than enough to supply local needs. A little pepper and vegetables makes up the rest of the kharíf cropping. The maize is usually off the ground too late for good wheat crops to be sown, so barley, sown in December and January, follows the maize. In the Sil Soan late sown wheat is considered as good as barley and is grown even more than barley. A good many vegetables, onions, carrots, etc., are grown in the rabi, but the rabi is on well land only a bye crop and is in all respects subordinate to the kharíf. The land gets little rest, heavy manuring, close cultivation, constant weeding and plentiful water enable two crops to be forced off the land year after year with little rotation, and with no apparent diminution of fertility. In Pindigheb and especially in the Sil and Makhad circles, maize is not the exclusive kharíf crop. In most parts of the tahsíl bájia is more grown than maize on *chāhī* land, and in some villages maize is not grown at all. The reason for the neglect of maize lies more in the want of skill of the cultivator than in any other reason, but maize dislikes excessive heat and the scorching plains and hard soil of the west of Pindigheb are not favourable to maize. The best wells of the Sil, which lie close round to Pindigheb, grow a great deal of excellent maize, which yields little less than on the wells of the Soan. Near Pindigheb there are a few wells, rack-rented by money-lenders, on which Mallhars engage to pay to the owner a lump rent of 40 maunds of maize per acre cultivated without reference to cropping, the tenant taking for

CHAP. II. A.

Agriculture.

himself all the crops which he is able to grow on the well in the year. It is however doubtful whether any such rent is ever really paid while the wells upon which such rates are fixed are very much above the average of the wells in the Silcicle. The Makhad and landal wells are few and inferior the best being close to Makhad town where some good vegetables are grown and close to landal which is the principal village in the landal.

Attock wells

The Attock wells are by far the most valuable in the District. The Chhachhi wells are in a class by themselves. They correspond most closely with those of the Jabbu circle in the Swabi Tahsil of Peshawar and have the additional advantage of being more centrally situated for markets. A large number of them moreover, get the Gandgarh spill and grow fancy crops. The *chdhi* area in the Chhachhi covers over one-seventh of the total cultivated area, and pays nearly half the revenue. The water level is high and the wells are easily worked. There is still room for the spread of well cultivation. Indeed the only restraining influence is the want of manure. In the Sarwala wells are much fewer. Well lands cover about one-fortieth of the total cultivated area and pay about one-fifth of the revenue. A large number of the wells are situated close to Campbellpur which affords an excellent market and in the northern part of the circle there are several wells which approximate in character to those of the Chhachhi. There is not the same opportunity for well expansion as is to be found in the Chhachhi except to a limited extent in the villages bordering on the latter.

The wells in the Nala circle are fewer in number. The well cultivation covers about 2 per cent of the total cultivated area. The wells vary much in character. The majority are in the Suggar tract where conditions are very favourable and these are the best. The Nala wells are probably superior to those of the Sarwala, but whereas the Sarwala wells are largely in the neighbourhood of Campbellpur where manure is cheap and the market good the Nala wells are far from any good market and are more expensive to work.

The well irrigation is of the general type found in Peshawar, Rawalpindi and the greater part of Jhalum. The land attached to each well is very small and the amount of double cropping very large. The average area per well is 3.2 acres in Chhachhi, 1.8 in the Sarwala and 2.8 in the Nala. On an average sugarcane being taken as a double crop 100 acres in the Chhachhi produce 100 acres of crop, in the Sarwala 178 acres and in the Nala 172 acres. The superiority of the Chhachhi wells thus lies both in the area commanded and in the cropping.

There are roughly speaking three classes of well cultivation. The first valued is that in which a crop of maize in the kharif is followed by barley wheat or *thar* or *swal* in the rabi. Except in the Nala circle the second crop has become more common. In the

second class ordinary tobacco takes the place of the barley or even follows it. In the third type sugarcane occupies a considerable part of the area which in the other two is under maize. This last type is peculiar to the Chhachh, and reaches its highest development in the Chhachh wells near Hazro, where the cane is *paundha* and the tobacco is snuff tobacco. Cane is confined to the Chhachh lands. Where it occurs in the Sarwála, it is in the portions of estates in that circle which project into the Chhachh. Sugarcane is really a double crop, remaining in the ground a whole year. On the wells round Hazro the same land bears cane year after year and is very heavily manured and very carefully farmed. Cotton is usually followed by maize or barley and often two crops of maize are taken off the ground between May 15th and November 15th. With vegetables there is hardly any system of rotation. They are chiefly grown during the cold weather. In mauza Kálu Kalán the well lands are farmed as market gardens, and seem never to be bare. English vegetables are grown in the cold, and native in the hot weather.

There are hardly any *ábí* lands south of the Kala Chitta Abi. This soil is of importance in the three southern tahsils only in the Jandál circle, and there the total area is only 189 acres. Generally, it may be said that in these tahsils *ábí* cultivation and cropping differ in no way from that on wells, except that the water-supply is more uncertain and the cultivation less careful. From this it follows that *ábí* lands are nowhere quite so valuable as well lands, and there is a tendency to take a somewhat lower rent.

The *ábí* lands of Attock tahsíl belong to the Nálá circle. There is no *ábí* in the Chhachh and very little in the Sarwála. *Abí* cultivation varies enormously in value. A little is very poor. The finest, that derived from the springs in Wah and Hasan Abdál, costs much less than inferior cultivation of the same class elsewhere. Taken as a whole *ábí* cultivation is even more intensive than *cháhi*, but it is less valuable on the whole than the rich well cultivation of the Chhachh. A hundred acres of land bear 189 acres of crops. About three-quarters of the total *ábí* lands bear maize in the kharif. Some cane and a little cotton are also grown. Maize is followed in the rabi by wheat and barley, the former predominating. Tobacco is also grown. The rabi sown area is always in excess of that of the kharif. The *ábí* of the Sarwála circle is inferior. There is much less cane and wheat, and more cotton, barley and "other rabi" crops.

Nahrī lands are confined to Attock Tahsíl, and within the Nahrī tahsíl to the north-east corner of the Nálá circle, the water being derived almost entirely from the Haro. The channels have their head for the most part in the Haripur Tahsíl of Hazara, and the Attock landowners are dependent to a large extent on the goodwill of the Ghakkar family of Khanpur for their supply. It is

alleged that this goodwill has sometimes to be paid for in hard cash. The cropping is of very moderate quality. Though over one fifth of the area is classed as *dofash* 100 acres of *nahri* land on the average bear only 94 acres of crops in the year. The water supply is not certain nor always abundant. The chief *kharif* crop is maize which covers about one third of the total area. Cotton and fodder crops are other *kharif* crops. In the *rabi* wheat is sown to the same extent as maize in the *kharif*. Barley is also a common crop and oilseeds also are grown. The *kharif* and *rabi* areas are about equal. The *nahri* estates possess one great advantage over the purely *barani* villages in that they never lack fodder. Maize straw and *chari* are always available in the cold weather.

F. H. S.

Sailab is of importance only in Attock Tahsil and in the Sil Soan. The Attock *sailab* is of the two types already noticed the chel *sailab* of the Sarwala and the Haro *sailab* of the Nala. In the Sil Soan the *sailab* known locally as *mal* is all good land well ploughed and tilled. Wheat is far the principal crop and the area under *rabi* crops is nearly double that under *kharif* crops. In the hot weather much of the *sailab* is liable to flooding and cannot grow any crop. Over half the *kharif* area is occupied by *bagra*. The rotation always begins with the *rabi* and the first crop is nearly always wheat less often barley. A *kharif* crop of *bagra* or of jowar or of pulses may be taken afterwards in the stalks of the wheat but there is no certainty. If a *kharif* crop is taken after the *rabi* the land lies fallow for a year, but otherwise another *rabi* crop is taken in the next year. In the best Sil Soan lands eight or ten ploughings are given during the summer months and the land receives much attention.

The Chel *sailab* lands are devoted chiefly to *kharif* cultivation. Less than a quarter is under *rabi* crops. The chief crop is *chari* which on an average covers about 68 per cent of the total *sailab* area. A little maize is also grown. The chief *rabi* crop is wheat and the only other crop of importance is barley. On the Nala *sailab* lands the *kharif* is in excess of the *rabi* but the disparity is not so great as in the Sarwala. The chief *kharif* crops are maize and *bagra* which are of almost equal importance. Wheat is the predominating *rabi* crop though there is also a little barley. Only a small proportion of the Nala *sailab* is double cropped. A hundred acres of land yield on an average 108 acres of crops.

T. T. 11

In the villages round about Talligang, it Alf and in the Bhattri estates in the south-east corner of that tahsil the system of cropping is the two-year course—*rabi* then *kharif* then 12 months ploughing. If this system were fully adhered to the area cropped in each harvest would be nearly the same but in fact only a two-thirds of the total crops are taken in the *rabi*. Apart from the fact that much of the newly broken *sailab* land cannot grow anything but an inferior *rabi* crop and that the deep

embanked lands, from their liability to injurious floodings in the rains, are generally reserved for the same harvest, the zamíndár always has a tendency, when conditions suit, to put as much land as possible under rabi crops, as being the most remunerative, while it is not uncommon, especially when the kharíf does badly, to put the land in the following rabi under *tán ámíná*, or less frequently barley, or *saison*

In Tallagang it is in the villages where the soil and rainfall are rather better than elsewhere and the cultivation more careful, that the two-year course obtains, but throughout the rest of the tahsil the rabi and kharíf lands are separate, the naturally manured lands immediately around the villages, where good, produce both crops, though not year after year, and the very best embanked land is also capable of doing so, though generally reserved for the wheat crop, as in Chakwál, but in the *mana*, which forms the great bulk of the land, the distinction between rabi and kharíf is clearly marked. In these undulating plains between the ravines the light sandy land (*par álán*) in the higher parts dries up too quickly to mature a crop under the August sun, and is necessarily reserved for wheat or gram, the terraced lands in the hollows are heavier, and from their situation more moist than the rest, and on them a kharíf crop is taken, but as such land bears a very small proportion to the whole, the rabi exceeds the kharíf in the proportion of about three to one. The kharíf land, however, is, of course, quite capable of producing a rabi crop, and in years of drought, especially when the kharíf has failed, the usual system of cultivation is to a great extent abandoned. Drought apart, it often happens that the kharíf land and the cooler rabi land is given a change to the other harvest, for it is only the higher and sandier lands that can grow nothing but wheat or gram, and even these in very favourable circumstances may repay cultivation with *moth*.

In Lawa and in other parts of Tallagang, where the holdings of cultivators are large, the *budhí* system is employed, mainly on level stretches of kharíf land. There it is a common thing to find that a part of the kharíf land has been thrown out of cultivation as *budhí* or old. In these places the kharíf cultivation is rough, the land is not sufficiently ploughed, and so after three successive kharíf crops becomes a good deal choked with weeds. The cultivator under such circumstances will keep only half his kharíf lands under cultivation, the other half lying fallow. After every three years the two halves are changed. The drainage of the half left fallow is carefully conducted by little surface channels on to the portion under cultivation. It is doubtful how far this practice is really necessary. It certainly has the advantage of giving to such crops as are grown a larger share by the rainfall than they would otherwise receive, and it seems to be principally resorted to where the holdings are large and the

CHAP II.

Agriculture

cultivation rough. It is not practised in the better cultivated villages of the taluq though as regards soil and rainfall these are similarly situated to those in which the *ludhi* system prevails. The practice however seems to be less widely adopted now than 20 years ago. It tends to disappear with increasing pressure on the soil.

Lipra.

The *lipra* cropping is quite different from that common in the adjoining District of Rawalpindi. There the kharif generally *bayra* is the principal crop of every year while a *rabi* crop follows only now and then when early winter rains allow. With the exception of the Attock *lipra* land of this class in this District is suited for a different system of cultivation. Where the rainfall is very scanty manure only burns up *barani* crops, and for the same reason the spring is more important than the autumn harvest on *lipra*. Only in the best villages of Fatteli Jang close to the Rawalpindi border and then only in the best land does *bayra* precede wheat in the annual rotation. The course of cropping is the two-year course of a *rabi* followed by a kharif and then a year's fallow. Three-fifths of the matured area is in the *rabi* and the *rabi* is the valuable crop. A great deal of barley is grown in years of good rainfall the manure in the soil allowing advantage to be taken of a favourable season and the rotation to be broken without injury to the soil. There is always a reserve of fertility in manured soils upon which the *muhi* may draw when profit offers and their capacity for cultivation out of turn in good years is one of their most valuable characteristics.

In Attock the cropping more nearly approaches the Rawalpindi system. As a rule *lipra* lands bear only a single crop but a second crop is sometimes taken when the winter rains are sufficiently early to allow wheat barley or sarshaf to be sown. In the Chhachh the *lipra* lands as a rule are poor all the manure being upon the well lands. In the Sarwala also the *lipra* is not good partly because there are wells in a good many villages and partly because the soil is too light to be benefited by manure except where there is an exceptionally good rainfall. In Nahi the *lipra* is better but here again in the purely *ludhi* villages the farming is poor holdings are large and the cultivator often prefers to take only one crop from his *lipra*. *Rabi* crops are 52 per cent and kharif 18 per cent. The *rabi* crops are wheat and barley in about equal amounts. *Bayra* is by far the principal kharif crop and is indeed the principal crop of the year. About a quarter of the kharif cultivation is maize. A little sarshaf is grown in the *rabi* and some *yewar* and moth in the kharif.

Lar

The land is not laboured in two kinds. The Chhachh *lipra* which is enriched by the Candgarh spall is some time double cropped but this is not the rule. Of the cropped area 50 per cent is in the *rabi* and 11 in the kharif crop. If the land is not double cropped in the year it will ordinarily bear a wheat crop year after year or a wheat crop followed by one of moth, or charri in the

same year, and then remain fallow for a year. About a third of the kharif crop is maize, which shows the excellent nature of the land. Mash and mung and moth are also important crops. There is also some jowar. In the rabi barley is completely overshadowed by wheat. The other kind of *las* is found in embanked fields only, and is less valued than the Chhachh *las*. South of the Kala Chitta the embanking of lands gets more and more valuable, the further west the village lies. In parts of the Sil Soan and in Makhad large embankments built across ravines are found, behind which silt is brought down and deposited, until a valuable field forms where before was nothing but stones and rock. In Makhad ilaka these embankments are often the investments of savings made during a long military service. Fields of this kind are meant to grow wheat, and ordinarily grow wheat every year. The best *las* lands are kept for the rabi and ordinarily they are more valuable than any other *barani* lands, except the best *lapāna* lying round village sites.

In Attock Tahsil the cropping is different. Most of the *las* lands are cultivated on the *dofasli dosāla* system, *viz*, wheat followed by *bājra* or moth, and then a year's fallow, but there is a considerable amount of *ekfasli hasāla* land. The rabi and the kharif croppings are nearly equal. Over eighty per cent of the rabi crop is wheat, and in the rabi *bājra* covers almost the same proportion. The *las* lands of Nālā are superior to those in Sarwāla, and the former alone grow maize in the kharif.

The cropping on *mana* depends on the rainfall and on the coolness or warmth of the soil. Everywhere the kharif is uncertain and there is a strong tendency to keep land for the rabi to the exclusion of the kharif. In the west rainfall is more important than soil, the worst soil in a good year being more valuable than the best in a bad year. The light soil of the Jandāl, into which a horse sinks up to his fetlocks, is the most productive soil in the tahsil, and is accounted better than the good light loams found in a few villages near the Chakwal border. The preponderance of rabi over kharif crops is very marked, so that it may be said that the two-year course of cropping is the exception and not the rule. The rainfall is the predominant factor in determining the course of cropping, and no system of regular rotation is necessary when it is certain that drought will necessitate involuntary fallowing every second or third year. The lands growing kharif crops are generally good embanked or sheltered lands, which can resist the glare of the summer sun, but kharif crops are ordinarily grown only after a rabi crop has been taken off the ground. The rabi is the valuable crop, which pays the revenue and reduces the load of debt, the kharif crop provides food for the cultivator, and keeps the cattle alive.

In the east the cropping on *mana* is the cropping on other *barani* soils with a tendency to favour the rabi in preference to the kharif. Three-fifths of the *mana* crops in Fattah Jang and

CHAP. II.

Agriculture.

seven tenths in Pindigheb belong to the rabi harvest. The Attock proportions are 64 and 36 per cent. There the poor sandy *marra* of the Sarwala can grow rabi crops alone with any certainty. The winter rains are much heavier in proportion than those of the summer and wheat or gram once germinated can be expected to give a crop. It is otherwise with the kharif harvest. A lengthy break in the rains generally proves fatal to the crops on these soils. Under such conditions it is only natural that rabi crops should be preferred to kharif and that there should be annually a large area of bare fallow. Similarly the sandy stony *marra* of Indus bank villages is only cultivated with rabi crops. Generally in the better parts of the District the system of cultivation is the 'dofasli-dosala' system. Here the cropping is almost solely in the rabi but a kharif crop is snatched whenever the rainfall allows. Favourable rain is the main factor in determining what crop is to be sown. Wheat is everywhere the important crop. Gram is important in the Jandial of Pindigheb and the Sarwala of Attock. In the Jandial though wheat covers a larger area than gram the latter is the important crop for the wheat is very poor thin and ragged. *Bajra* is the autumn staple. It is not grown in the Chhachh its place being taken by moth and mung. In Sarwala also the proportion of moth is very large.

When rain falls in September *tardimra* is sown among the *bajra* especially when the *bajra* is a failure so much so that in years of good winter rain the whole country is covered with *tardimra* most of which is sown but much of which springs up like weeds from the seeds of previous years. In good years the *tardimra* grows thick by the roadside on the housetops and even among the ballast on the railway lines. A thrifty habit is the sowing of *tardimra* and mustard on the field banks thereby securing a crop return even from the land occupied by these banks. In the rains of both Fattch Jang and Attock the fertile lime tone soil responds quickly to rain and the area under *bajra* and oilseeds is greater than elsewhere.

In a country of this kind ploughing is not so important as further east and the soil does not receive the constant labour of till that is the custom in the Pothwar. Three or four ploughings are considered enough for wheat except in the Sil Soan and it is seldom that the cultivator finds time for more. The amount of seed used per acre is fully one-quarter less than in the Pothwar for the dry thin soil cannot support the heavy crop of more rainy tract. It will indeed be found that in all tracts the ratio of the outturn to the seed varies much less on different soil than the outturn varies on poor soil with a poor average outturn being always accompanied by a low seed demand.

The soil is very bad in the west in tracts where rainfall is more important than soil the distinction between *Marra* and *Chhachh* is very small. In cultivation there is very little differ-

ence *Rakhar* receives less attention, and is less adapted to the growth of kharif crops than *manā*. Rabi crops mostly are grown on *rakhar* chiefly wheat and *tān āmīna*. About half the area is under wheat. A great deal of the *rakhar* land is not cultivated every year.

In the various months of the year the cultivator's time is taken up as follows — Agricultural operations

In January, from 15th Māgh, he commences ploughing for the next autumn and the following spring harvests, and takes on his agricultural servants

Ploughing goes on for the next month also, and by the end of it some of the *saison* and young wheat is ready to be cut for fodder

In Chet (March) ploughing still goes on, and melons and pumpkins and cotton are sown

In Basākh (April) ploughing proceeds, *moth* is sown, and *saison* and *tān āmīna* are cut as well as barley and gram, and in the hotter tracts some of the wheat

In Jeth (May) some ploughing is done, and the wheat is cut, and some of it garnered

In Hār (June) some ploughing is done, and the remainder of the wheat threshed and garnered, and, except in manured lands, maize, *bājīa*, *jowān*, and *mung* are sown

In Sāwan (July) much ploughing is done, and the manured fields are sown with maize, *bājīa*, etc

In Bhādon (August) much ploughing for the ensuing spring harvest is done, and ploughing is done between the stalks of growing crops of *bājīa*, *malikī*, etc, and green grass is brought in for the cattle

In Asúj (September) wheat, gram, *saison*, and other spring crops are sown, and much of the *bājīa*, *malikī*, and *jowān* is cut

In Kátak (October) sowing for the spring harvest still goes on, and the *moth*, *mung* and *māsh*, hemp and similar crops are cut and garnered

In Maghar (November), should rain fall seasonably, the *Lipāna* lands which have just yielded an autumn crop, are sown with spring crops

In Poh (December) there is little field work done. Hemp is picked and daily labour frequently undertaken

The time of sowing the winter crops is a little later than in Sowings Rāwalpindī Tahsīl so that the plants may not come up till they are ready to withstand drought. It is remarkable how late sowings can take place. Rain in the beginning of January is not too late for the winter crop. *Lipāna* is always the last to be sown in the

CHAP. II A.

Agriculture

rabi and barley is then a very favourite crop. All kharif sowings are broadcast and except in irrigated lands all rabi sowings are by drill (null) a hollow bamboo attached to the plough share by the handle and fitted with a wide wooden mouth which is kept supplied with seed by the ploughman. After sowing the field is levelled by the *sahdg* a heavy flat beam drawn over it by bullocks the driver standing on the log to increase its weight. The *sahdg* is more usually called *majh* or *mairu*.

Ploughing

Bullocks are almost invariably used for ploughing but where cattle are scarce as in parts of Tallagang cows are used even cows in milk. Generally the land does not get nearly so many ploughings as are usual in other Districts. In the light hot soils which are so common in the District anything but very light ploughing does not seem to pay. The extreme is reached in some parts of Tallagang where in the sandiest soils there is no ploughing previous to that with which the seed is sown. In addition, at least south of the Kala Chitta, the cultivated area per plough is so large that a great number of ploughings cannot be given. But the value of fallow ploughings is fairly well understood. On the better *ferri* soils as many ploughings are given as the cultivator can find time for. A good farmer will often turn over the soil as many as ten or twelve times. The depth of the furrow varies on different kinds of soil the heavier soils requiring deeper ploughing than the light soils. The furrow is rarely over six inches deep. A field is ploughed from the outside in. The furrow always turns counter clockwise so that the right hand bullock should be the stronger of the two as he has more turning to do.

Manure

The manure used consists of house refuse cattle-dung the droppings of sheep and goats old straw which has mildewed or rotted from keeping ashes and earth salts. The fields lying near the homestead which is usually raised above the surrounding soil get manured by natural drainage and as a result of the habits of the people. Fields at a distance are artificially manured the manure being carried to the fields distributed over them and then ploughed in. The droppings of sheep and goats are considered the most fertilizing of all manures. Wherever there are irrigated lands they get the bulk of the available manure. The manure is thrown out on the ground first out of sacks is then spread over it with the *pl* or wooden spade and is then ploughed before the crops are sown. Manure is also put into fields when the crop has come up. In the case of sugarcane and melons a hoe and *Lathi* are used in this way.

The importance attached to manuring varies throughout the District. In Attock Bahil especially in the Chhachhi the cry everywhere is manure. The hoed of manure is the only bar to the extension of well cultivation. In the dry parts of Patti

Jang and Pindigheb, the available manure is used, but except when the rains are unusually favourable it is not considered of much value. The people say that manure in very dry seasons only burns up the crop.

In the east of Tallagang manure is used, not indeed with the same care as in Attock, but in the hotter and drier parts of the tahsil, manure, except so far as needed for the wells, is treated as so much dirt thrown down the cliff or hillock on which the village generally stands, to be washed away in time into the torrent bed below. In these dry and thirsty soils manure is said to burn up the crop, and no doubt it does have a bad effect, its heating effect is recognised even in the cooler parts of the tract, it being considered dangerous to manure the kharif crops in dry land, as the heat they have to withstand is so great and there is little need to do so, as the effect of manure put on in the rabi continues over the next harvest at least, even on the light sandy soils where it is most evanescent. Nevertheless, the fact remains that here and there one finds a thrifty village which manages to use its available manure by putting it on the right kind of land, so the cause of the waste seems to be partly laziness, one would think that the dung would be used for fuel if for nothing else, especially as firewood is by no means plentiful, but even this use is seldom made of it.

The best irrigated lands in the Chhachh get 300 maunds of manure per acre per annum. On the sugarcane lands in the immediate neighbourhood of Hazro, however, 600 to 700 maunds of manure per acre is put into the soil. Other irrigated lands get from 150 to 250 maunds.

Unirrigated *lipai* lands get from 80 to 100 maunds per acre in the year in which they are manured, but no very accurate average can be struck, as the amount of manure available for any particular field varies very much according to the circumstances, the number of cattle possessed by the owner, the distance of the fields from the homestead, and the nature of the crop intended to be sown, all affecting the question.

Hand weeding is never done except on wells, though certain weeds useful as fodder or otherwise are collected in their season. The only weeding done on rain lands is when in August *bajra*, cotton and the other kharif crops are ploughed over after good rain to thin them and open out the ground. Of this operation, which is known as *sil*, it is said that it ought to be done by an enemy, for the benefit derived from it is in proportion to the violence with which the crop is treated.

Reaping of grain crops is done with the *dánti* or sickle. Ratooning cotton is also cut with the sickle, but when it is desired to rotate the crop, the cotton roots are dug out with the spade.

CHAP. II. A.

Agriculture.
Threshing
and winnowing

The grain in the case of spring crops such as wheat and barley is threshed out by means of large bundles of thorns, which are weighted with stones (*phāla*) and dragged over the grain by cattle driven round and round as it lies on the threshing floor (*lhaladra*). The threshing floor is a small space in one part of the field carefully levelled and then moistened and pressed down by the feet of flocks of sheep driven over it after which some crop of little value is first threshed on it and after it has been thus cleansed it is ready for more valuable crops.

The autumn crops are trodden out by the feet of cattle driven round and round on the threshing floor which is smaller than that used for spring crops. The grain which has been threshed out is next winnowed as soon as a day occurs with sufficient wind to carry out the operation.

The winnowing is done first with the *trāṅgī* or pitch fork, and then with the *plao* a flat spade-shaped instrument and consists simply in throwing the grain and chaff straight into the air the wind blows away the light chaff the grain falling back on to the heap. The *chhiy* or winnowing basket is not used much for sifting grain. *Bājat* is the crop in connection with which it is most commonly employed.

After the winnowing is complete if the crop has been grown by a tenant the owners and tenants shares are separated off at the threshing floor and the dues of the village artisans are paid at the same time. The owners of the crop are usually at this time also much pestered by beggars to whom it is the practice to give small portions of the grain and straw.

Embanking

In all tahsils embanking is of much importance. Large embankments are constructed by calling in all the neighbours to help. The smaller embankments are made by the cultivator himself sometimes with the aid of hired labour. Embanking and levelling are done with the *kurrī* a large wooden shovel drawn by bullocks and held by the owner. Beginning at the top of the field the peasant drives his oxen towards the lower end holding the *kurrī* down so that it gets filled with earth. At the lower end the *kurrī* is lifted and the earth deposited on the embankment. The process both levels the field and raises an embankment at the lower end which retains the drainage water.

Agricultural implements

Agricultural implements are of the usual types. The ploughs (*lī*) are light and similar to those used in other parts of the Punjab. There is no tendency to replace them by any other. The plough bar (*lār*) is a strong flat piece of wood broad at the back and centre but gradually tapering to a point called *lī*. Into the middle of this fits the shaft (*hal*) from which it takes its name. The work of the plough is usually of olive *plait* *lī* or *lī* or *lī*.

Other implements used in agricultural pursuits in this District are—

Panjāli or *got* (yoke), made usually of light wood, Persian lilac or bamboo, for yoking oxen to the plough or harrow

Nāri (traces) of leather, for attaching the yoke to the plough, etc

Trat (whip), a whip with wooden handle and leather lash for driving oxen. *Choka* (goad) of wood, with iron point *Manā* or *mayh* (harrow). This is a flat board, some ten inches broad and eight feet long. A pair of oxen is yoked to this, and the driver stands on the board and drives them over the field to level it before sowing after ploughing usually made of *phula*, *tūt* or pine wood

Karah (earth-board), a large flat board with teeth at the lower end. Drawn by bullocks, and used for levelling fields by dragging earth from higher portions on to the lower, made of various woods, *khar*, *phula* or *tūt*, much used in this district

Jandā or *jandri* (earth-board), similar to the *karah*, but smaller and drawn by hand instead of bullocks. Requires two men to work it, one to hold it down, the other to drag it

Khopa (blinkers), coverings placed over the eyes of bullocks or buffaloes when working Persian wheels

Chhukka or *topa* (muzzle), made of string, placed over the noses of cattle to prevent their eating the crops, also used to prevent calves from sucking

Nali (seed pipe), a pipe, headed by a cup, attached to the back of the plough, through which the seed is allowed to fall

Triangar, open net for carrying straw or grass

Ghomāni or *ghomat* (sling), used for frightening birds, etc, off the crops

Manna (platform), a high platform, with bed of string, placed in the fields when the crops are ripening for the watchers to sit upon.

Phāla, a bundle of thorny branches pressed together and loaded with stones, dragged by bullocks over the crops, to break the husks and chop up the straw

Tringli (pitch-fork), used for throwing up the mixed grain and chaff into the air to separate them

Phio, a flat spade, used for throwing the grain into the air after it has been already sifted by the *tringli*, to further divide off the actual grain from chaff and dust. The blade is usually made of *shisham* carefully planed, the handle of bamboo or light wood

Chhay (winnowing basket), shovel-shaped basket, the smaller kind is used for winnowing grain, the larger for sifting refuse

Salanga or *satānga* (pitch-fork with two prongs), a rough wooden pitch-fork, chiefly used for lifting bundles of thorns in making thorn hedges.

Kandāli or *lundala* (for digging holes), shaped like a straight narrow spade, made of wood with iron blade.

CHAP. II. A.

Agriculture.

Kalu (spade) a spade with blade at right angles to the handle

Kohári kullhári (axe)

Dāntri or *daruti* (sickle) sickle for cutting crops, etc

Rambai or *khurpa* (trowel) this is a small trowel or hoe with a short handle

Tokiā (basket) a large basket for carrying manure

Bori open sack of rough rope for carrying manure earth, etc., on beasts of burden.

There is little sugarcane grown in this District except in Chhachh. The old sugar mill or *kohlu* is not met with the Behea sugar mill being almost universally employed. Those zamindars who grow sugarcane but have no mills of their own hire those of their neighbours at one rupee per day of 24 hours.

Oil mills known as *ghani* are used to express oil from *sunson*, *tdramira* and other oil seeds. These are constructed of wood usually of *shisām* (ut or *phulū*) and consist of a circular receptacle of wood made strong and bound at the top with iron in which the grain to be crushed is placed. At the bottom of this is a small outlet for the oil to escape.

— In the centre of the receptacle a heavy wooden crusher revolves being raked by a beam at right angles to itself to an ox or buffalo. The horizontal beam is weighted with stones and as the animal paces slowly round grain is pressed between the vertical crusher and the sides of the circular receptacle the oil is squeezed out and escapes below. This is the usual form found throughout the Province and it is to be met with in nearly every village in the District. It costs about Rs. 30 to make on the average. It is still occasionally but very rarely used for pressing sugarcane the *Beha* or Behea sugar mill being now commonly employed.

Rotation of
crop

The account given of cropping on various classes of soils will have shown to what extent rotation of crops is practised. The *dahūd* or *dhūdh* system is when strictly adhered to essentially a system of rotation. Where the other system prevails the rich land usually bears wheat year after year varied every third or fourth year in Tallagangh by a crop of gram put in to rest the soil which its nitrogen producing properties enable it to do. But a long succession of gram crops is also considered harmful and is varied by wheat now and again. The rotation of crops of well lands is strictly observed. But beyond this no special attention is paid to rotation. Certain crops are however supposed to do particularly well following certain other crops as for instance wheat after *maih* and gram after cotton.

General
Remarks

The following general remarks on the standard of cultivation are quoted from the Settlement Reports of Tallagangh and Fattah Jang and Ludiagh.

General
Remarks

Mr Talley writes —

Much of the *dhūdh* system of cultivation which strikes one at first sight more appears than real. The *kharrif* land for instance

in many parts of Tallagang and elsewhere has a very slipshod appearance, being thickly studded with clumps of grass and brush-wood, the latter chiefly the dwarf *ber* these are carefully avoided in ploughing, for the grass, of course, is useful, and the shrubs, cut down every winter, yield firewood, and in addition their leaves dried and separated from the stems provide a most valuable fodder, which in some villages is sold to great advantage. On the whole, as observed by Colonel Wace in paragraph 49 of his Assessment Report, the agriculture of the tract, rough as it is, is well adapted to its circumstances, and its methods are often the necessary consequence of the largeness of the areas dealt with. Improvement seems certainly possible, in the fuller use of manure, and greater attention to weeding—where needed (which it hardly is on the sandier soils)—and, more important than either, in the gradual levelling up and terracing of the sloping *mana* land, in which respect much might be done. Gradual improvement is no doubt taking place in this direction and will continue to be effected as population becomes denser, and the supply of new land for cultivation begins to fall.”

About Pindigheb and Fattah Jang Mr Kitchin wrote —

“The cultivated area per plough is so large that the same amount of ploughing cannot be given as in the Rāwalpindi District. Generally there is more land than cultivators, and the cultivation being in the hands of tenants they have not the same inducement to careful plodding labour as have peasant owners. The well cultivation in the Sil Soan and the cultivation of the best *bā'ānī* lands in that circle is as good as could be desired, but with that exception the cultivation falls far short of perfection. Many of the owners are hard on their tenants, especially the owners who are themselves weak and impoverished, and there is small advantage in labour when the fruit of the toil is carried off by another man. In very few villages are the tenants numerous enough to do full justice to the land.

Pindigheb
and Fattah
Jang
General
aspect of the
cultivation

The cultivation gets more and more careless towards the west as the fields get larger and the climate drier, until in Makhad the cultivation is very slovenly. The Pathans of Makhad are not bad cultivators, but they have not the patience to continually plough and embank the same field, so they prefer to keep large areas under cultivation and by changing from field to field they get the same total produce which a closer cultivator could get off a much smaller area. The Pathan sepoy when he comes on pension invests his savings in a huge embankment, while he sits down to enjoy the produce of his labour. The Awans of the Awan tract of Pindigheb are fair but not good cultivators, and have something of the slovenly ways of the Pathan. Khattars everywhere are bad, Jodhras, when they cultivate themselves, are little better, while the Gheba still finds his occupation in driving tenants and is seldom reduced to working himself.

CHAP. II. A.

Agriculture.

Among the tenants and among owners there is still a great deal of co-operation and the custom of calling in all the neighbours to help in embankments or in any special work still prevails the cost of feeding them being the only cost involved. The large owners all claim the right to call out their tenantry whenever they think fit and this right wisely exercised is of great use in breaking up new lands, or in improving old lands.

Population engaged in agriculture

Practically the whole population resident in the villages and a large proportion of the urban population is either engaged in or dependent on agriculture. The proportion of the population which is actually engaged in cultivation is 66 per cent.

Agricultural labourers

The demand for labour is considerable only at harvest time especially at spring harvest. The chief source of supply is the menial classes who join in all the harvesting operations and also assist when any special work is undertaken. Men of the agricultural tribes and Kashmiri and Pathan immigrants are also available. The latter enter in the District in time for the autumn harvest and stay out the winter. They are often employed in the construction of embankments. During the hot weather there is little demand for labour and indeed a portion of the agricultural population is accustomed at that time of year to seek employment elsewhere. But especially at the rabi harvest outside labour has generally to be employed for the cultivating holdings are too large for the tenants to reap all the crop themselves when the harvest is at all good. The expense is not great for there are always plenty of people who work for their food only and the tenants help one another.

Principal crops.

The following table gives the percentage of the area harvested of each of the principal crops on the total crops harvested —

	District	ATTOCK				Mudigah	Fateh Jang	Tallagang
		Ghazal	Baran	Y. la.	Tal			
K. K. /								
R. G. G. G. G.	1. 2	28	42	1	11			
Hajra	1. 4	11	42	11	96		27	13
M. la.	3	112	103	87				
Jewar	10	43	32	6				
R. la.	46	12	26	13	48			
C. la.	27	16	14	26	17			
Others	67	4	1	1	2			
T. tal. Kharif	32	316	134	259	297	31	42	27
R. /								
K. la.	4. 3	413	24	37	124	47	17	31
Fall /	37	71	6	71	4			
C. la.	1	103	106	94	11			
R. la.		63	137	5	7			
T. la.	1	21	4	16				
M. la.	11	14	12	11	21			
T. la. Kharif	43	104	100	611	703	70	104	71

The rabi is the important crop 67 5 per cent of the crops are harvested in the rabi and 32 5 per cent in the kharif. Wheat is by far the most important crop and amounts to 45 3 per cent of the whole. Bajra is next in importance with 17 4 per cent, and gram and oilseeds come next.

Wheat is the principal crop of the year in every circle, and is the principal source of prosperity. In Tallagang and the Attock Sarwala it occupies more than half of the harvested area. It is grown on every class of soil, but in the Chhachh is displaced on well lands by sugarcane and tobacco, and is of comparatively slight importance on the irrigated lands in Tallagang, where barley largely takes its place. Both wheat and barley are, when irrigated, valued chiefly as fodder. The latter can be cut over more frequently and yields more heavily than the former. Wheat is nearly always sown in fallow land, as the first of the two consecutive crops taken in the two years' cycle, and is not sown after a kharif crop even in *lipán* a soil. In the rich double cropped lands of Attock Tahsil the kharif maize is usually followed by barley, but in the Nálá the maize crop is often off the ground early enough to allow wheat to be sown. Ploughings usually begin after the Christmas rains, and go on as occasion permits more or less until the crop is sown. Heavy rains are desirable in August and September before sowings. The best time for sowing is early in October, but if there is not enough moisture at that time the crop may be sown up to the end of December or even in January, but in the latter case very good rains are required through the spring to bring on the crop. When a kharif crop has already been taken off the land wheat is usually sown, if possible, in November. In some parts of the District, when the autumn crop has not been favourable, and it has not been possible to sow it before, wheat has occasionally been sown as late as the end of January or even the beginning of February, but this is done only under pressure of necessity and with very little prospect of success. Generally the *zamindars* think that they cannot have too much rain while the crop is in the ground. Of all crops it is the most tolerant of drought provided that there is plenty of moisture in the ground to give it a good start at the outset. Rains in Chet (March), however, are much prized, the people having a proverb to the effect—

Wasse Chetai
Na ghar meve na khetar,
or
Wasse Chet,
Na khal mitte na khet

Rabi Crops—	Per cent
Attock Tahsil—	
Chhachh	41
Sarwala	52
Nala	37
Fatteh Jang Tahsil	42
Nálá	40
Gheb	41
Sil Soan	44
Pindigheb Tahsil	43
Jandal	43
Makhad	44
Sil	43
Tallagang Tahsil	51
District	45 3

CHAP. II. A.

Agriculture.

the meaning being that there is no room anywhere for the grain when rain falls in March. After the crop is sown it requires little or no attention. On irrigated land it is generally weeded to some extent the commonest weed being the *ma* or wild leek. On such land and also on the best barani lands if the crop promises to be a heavy one it is cut over for fodder or grazed down when a fair height and afterwards grows up and yields a normal crop.

The crop ripens in April. Reaping begins in the end of that month but may be much later if sowings were late. The wheat grain is almost all the ordinary red bearded Gujar Khan variety, known locally as *loht ruttir* or *rutti*. The soft white beardless variety known as *dijar* is also grown but although it yields better and ripens earlier it is more easily withered by drought and the grain is not so valuable. Beardless red wheat (*rodli*) is very little sown. *Sirson* (mustard) and *tdramira* are in many parts of the District often grown with the wheat but they are never allowed to ripen being taken out early in the year for fodder and other purposes. It was at one time supposed that this practice rendered the wheat more liable to rust (*kummi*) but careful enquiries made on this point did not bear out the assumption. Other mixtures with wheat are not common.

Rust and hail storms in spring are the greatest dangers to which the wheat crops of the District are exposed. Rust known as *kummi* or *kum* is the result of damp cloudy weather. Rain alone does not appear to produce it unless accompanied and followed by heavy damp close weather. If the weather between the showers of rain is bright and wind springs up the tendency to rust is dissipated and it is wonderful to see how much good a few clear fresh days will do even to crops which have already begun to rust provided the mischief has not gone too far.

Barley is a valuable crop on irrigated and manured soils but its importance in the whole District is small. On the well lands of Attock Tahsil it is twice as important as wheat. It is usually considered to do after maize much better than wheat, but the best cultivators of the Sil Sown prefer wheat. In the southern parts of the District as in horse-sowing villages there is a small demand for the crop as a very profitable one and is mainly cut green for fllr. The cultivator may for instance sell one cut at 14 annas per 100 cut the crop over once himself for his cattle and at a second cutting the crop may get as much as 10 or 12 maunds of grain to the acre. If he sells the standing crop outright he can

Attock Tahsil	71
Chitral	81
Swat	62
Na	67
Pothohar & T. B.	4
Swat	4
Chitral	4
Swat	4
1. 2. 3. 4. 5.	4
6. 7. 8. 9. 10.	4
11. 12. 13. 14. 15.	4
16. 17. 18. 19. 20.	4
21. 22. 23. 24. 25.	4
26. 27. 28. 29. 30.	4
31. 32. 33. 34. 35.	4

get Rs 5 or Rs 6 per *kanál*, or even more than that In favourable circumstances the crop can be cut over three or four times.

Barley can be sown much later than wheat, and ripens earlier In years of heavy winter rain the area under barley always shows a large increase. The crop is usually reaped in April and May, and is garnered generally by the end of June, or early in July. In years of pressure or distress, barley is sometimes cut in March, and the grain, though not absolutely ripe, can then be eaten Generally speaking the yield of barley is always larger than that of wheat, though of course the grain is much less valuable It is always grown alone, and, like the wheat, is of good quality.

Gram (*chhola*) is pre-eminently the crop of the sandy villages Gram.

	Per cent	of the Jandál and the Sarwála
Attock Tahsíl	9.4	In Fattah Jang it is grown
Chhachh	8.5	only here and there on sandy
Sarwála	20.6	soils Elsewhere it is grown,
Nála	2.6	never on any soil but <i>mana</i> ,
Fattah Jang Tahsíl	1	wherever the soil is light In
Nála	1	consequence it is an import-
Gheb	1	ant crop in Tallagang, for the
Sil Soan	1	light soils and the scanty rain-
Pindigheb Tahsíl	14	fall of that tahsíl exactly suits
Jandál	32	this crop Gram followed by
Makhad	11	
Sil	8	
Tallagang Tahsíl	14	
District	10	

wheat is the characteristic rotation of the Jandál The gram grown is almost all the common sort, with here and there a little of the white *kabuli* variety, known locally as *roda* Sowings take place in October, and the crop is cut in April The growing plant is an important article of diet, the tender shoots for some two months every year being plucked and eaten as a vegetable At this stage the crop is almost public property, outsiders being allowed to help themselves freely The plants profit by the pruning which they undergo, and also by being grazed over when young by sheep and goats It is accounted a more valuable crop than wheat, but it is a delicate crop, suffering from drought and from excessive rain, from wind or from frost Even cloud is said to have a blighting effect When all the elements are favourable the yield from gram is double that of wheat It would be a very popular crop if it were not so uncertain, but a good gram crop comes only now and then, and a season which may suit wheat may be disastrous to gram As a food-grain gram is consumed only by the very poorest

Nearly all the oilseeds, which comprise seven per cent of the total crops harvested, are *tánámira* (*ErUCA sativa*), usually but inaccurately called rape

CHAP II.A

Agriculture

Tardāmrā is one of the three important rabi crops and in

		Per cent.	
Attock T h il	---	06	Fattch Jang and the
Chhachh	---	25	Attock Nala ranks after
Fawal	---	51	wheat alone It needs no
Nala	---	117	cultivation the seed is
Fattch Jang Tahril	---	9	cheap and the crop will
Nala	---	18	grow on any land It is
Gheb	---	10	grown almost exclusively
Sil Soan	---	6	on the most inferior kinds
Pindigheb Tahril	---	4	of unirrigated land much
Jandil	---	7	of the poorest rakkar
M khal	---	5	
Sil	---	8	
Tall gang T h il	---	4	
District	---	66	

being able to produce nothing more than a light *tardāmrā* crop, unless it be a very poor cotton. *Tardāmrā* is also sown along the edges of paths over the ridges between fields is dribbled in among the *Lūra* and is scattered broadcast about the fields when ever rain falls in November. The seed is cheap and the *ramindār* who cannot afford wheat seed can always afford *tardāmrā*. If the crop fails there is little loss and if it succeeds the profit is large. It is a most useful crop. Like gram it is used as a vegetable when green. A good deal is also consumed for fodder. It is the favourite food of camels. But the bulk of the crop is allowed to ripen and a valuable oil extracted. The only objection to *tardāmrā* is that it is an exhausting crop and is considered the most exhausting of all rabi crops. In a good year the *tardāmrā* pays the revenue of the whole year and great quantities are exported. In Fattch Jang itself there are a great many oil presses and the oil stored in kerosine tins is sent in to Rawalpindi and Gujar Khan for export. The oil for lighting purposes has now been superseded by kerosine but it is considered very strengthening and healthy as an article of food and in many ways takes the place of *ghī* for frying, etc. The outward application in plague and other cases is said to be very beneficial. The Kot estate makes a large income annually from this crop.

A remarkable characteristic of *tardāmrā* is its vitality. It is often self sown. In years of good rainfall it springs up every where even on the hon crops in the Kala Clutta Forest and among the balla t on the railway lines. The real matured area can never be determined and the recorded area can be considered only a very rough estimate. Taken all in all *tardāmrā* is probably a more important crop than even gram. It is generally called *umth*.

The only other oil seed of importance is *surām* or mustard (*Brassica campestris*). It is grown to any extent only in Attock Tahril especially in the Nala but even there it does not amount to 2 per cent of the total harvested area. When sown alone it is grown for oil seed. More commonly it is sown among the wheat for use as a green vegetable or for fodder. It is sown in the end of September and when allowed to ripen for oil seed is cut in the second

half of April Lands sown with wheat and *saïson* mixed have a very rich and pleasing appearance to the eye Two varieties of *saïson*, the white known as *qorî* or *chitta*, and the black, or *kâlî*, are in use

Tobacco is grown to any extent only in Attock Tahsil and only on irrigated lands. It is most common in the Chhachh There are two kinds, that grown for snuff (*nasuâi*) in Hazro in the Chhachh and in eleven of the neighbouring villages, and the ordinary tobacco Again the ordinary tobacco is of two kinds, that of the Chhachh being superior to that of the Sarwâla and Nala circles The snuff tobacco owes its excellence to the Gandgarh spills, which give an additional fertility to the heavily manured well lands round the town of Hazro Tobacco is sown from 15th January to the end of February in small seed beds protected from frost and the cold north winds, by reed screens erected on one side of and overlapping the beds When the season becomes warmer, and the seedlings are a few inches above the ground, they are planted out in plots The crop is cut in the end of June The best tobacco is made into snuff by the Kashmiris and Aroras of Hazro Thence it is exported through the Lawrencepur station to other parts of the Punjab, especially Amritsar, and to Karachi Snuff is also manufactured at Makhad and Pindigheb The snuff habit is general in the District

The very best wells, which are thoroughly commanded by the Gandgarh spills, yield about 40 maunds of produce, but this is unusual The ordinary snuff growing land will yield about 32 maunds an acre, and an acre of ordinary tobacco about 24 maunds The Sarwâla and Nala yields are somewhat lower Rs 4 per maund for snuff tobacco and Rs 2-8-0 per maund for ordinary tobacco are average rates The price of tobacco is falling with the spread of cultivation

Vegetables, a little *alsi* and *massar* (*Ervum lens*) *methia* and melons make up the rest of the rabi crops None of these crops are of any importance Melons are grown to some extent in the Chhachh on the moist lands below the Gandgarh mountains Safflower (*kasumba*) used to be cultivated, but has disappeared owing to the use of aniline dyes *Methia* (*Trigonella fanugetum*) is grown only in the Chhachh and is used for fodder

Except in the Chhachh *bājra* (*Pennisetum spuriata*), the spiked millet, is everywhere the all-important autumn crop, though in Sarwâla and the Jandal it is not one of the principal staples of the year In Tallagang its importance is completely overshadowed by that of wheat There the method of cultivation somewhat

	Per cent	
Attock	96	
Chhachh	11	
Sarwâla	42	
Nala	211	
Fatteh Jang	29	
Nala	30	
Gheb	35	
Sil Soan	22	
Pindigheb	20	
Jandal	7	
Makhad	23	
Sil	23	
Tallagang	13	
District	174	

CHAP. II. A.
Agriculture.

resembles that in Rawalpindi. It is sown on unirrigated land doing particularly well on the manured lands around the village sites on which it is probably grown more extensively than any other crop even wheat. In Tallagang it is not as a rule cultivated on the *bédum* land where it is liable to injurious flooding and it does but poorly as a rule on the ordinary *maura*. But the great *kajri* growing tract is the country between the Soan and the Kala Chitta including the Attock Nala. There the success of the agricultural year depends greatly on the *kajri* harvest for the grain is the principal food of the people and the stalks of the cattle. Failure of the *kajri* is not a disaster comparable to the failure of the wheat harvest but it means a year of struggle and discomfort for the men and of positive distress for the cattle. To some extent *ludmuri* is an alternative crop to *kajri* and is nearly always sown in the *kajri* fields but it is not possible for both to prosper and if one is to fail it is far better that a good *kajri* crop should choke the *ludmuri* than that the *kajri* should wither in the ground leaving the *ludmuri* to wait for the winter rain. In the Sil and Makhad circles *kajri* is an important irrigated crop but only on the poor wells where maize will not grow. On such lands the yield of *kajri* is large and the crop is fairly safe. On manured land *kajri* is grown not in fallow land but in land which has already grown a crop of wheat or barley. There are exceptions however for the rainfall is too uncertain for any definite course of rotation to be regularly followed but the rule is that *kajri* is not sown in fallow land.

Sowings take place in the latter half of May and in June or after the first heavy rain of the monsoon and the crop is cut in September and the first half of October. The seed is about 2 seers per acre sown broadcast. The best *kajri* is grown with the stalks well apart from each other so that the plough can be run between in August when the operation called *id* described at page 143 is done.

A common agricultural proverb on the proper method of growing various crop runs as follows —

Mil aur dhal
Til plant
Dal to ap jo to
Chal with Kajri
Palungi to bar

which signifies that *mil* should be grown with the plant at a distance from each other *til* with them close together *dal* in stalks at a frequent distance from each other *kajri* stalks well apart and *chhal* a stalk separate one piece from each other.

When the crop is ripening great care is taken to protect this and the barley from birds on a platform (*manai*) of wood or

dried mud being erected, on which some one sits all day to guard the crops. The ears (*sitta*) are often plucked and roasted as soon as the grain forms. The average outturn is usually decidedly lower than that of wheat.

Maize
(*Makhi*)

	Per cent	
Attock	87	irrigated land. In Tallagang
Chhachhi	112	it is almost entirely unknown,
Sarwala	27	the average area under maize
Nala	105	each year not exceeding 50
Fatteh Jang	3	acres. In Fatteh Jang and
Nala	3	Pindigheb it is much the most
Gheb	1	important crop of the year
Sil Soan	6	on irrigated lands. The crop-
Pindigheb	1	ping in the Sarwala is simi-
Jaudal	1	lar to that in Fatteh Jang
Makhad		
Sil	1	
Tallagang		
District	3	

But in the rest of Attock Tahsil maize is grown to a considerable extent on *barani* lands. It is, however, pre-eminently a crop for well lands. In *chahi* lands of all kinds it is the favourite crop. It covers 75 per cent of the well land, 83 of the *abi* and 71 per cent of the *nahri* in Attock Tahsil. The two varieties which are universally cultivated are the white and the yellow, called respectively *sufed* or *chitti* and *pili*. The Attock Tahsil is the only Tahsil in which the American variety is grown and locally known as *qasima*, but must not be confused with that called *hasami* or *mausam qasima*, grown in Pindigheb.

The favourite crop to follow maize is barley. It is generally admitted that wheat does not do well alternated with Indian corn, but in the Attock Nala wheat after maize has become more popular.

In Fatteh Jang Tahsil the wheat or barley (generally barley, but in this tahsil it is sometimes the custom to alternate wheat and maize) being reaped about the last day of April, the land is then left fallow for a month, in June the land is ploughed and manured, and after this, as soon as the rainfall comes, three or four times more. Sowing takes place from the 1st to the 15th August. If the rainfall is not opportune and the land irrigable, it is flooded seven days before sowing. In *chahi* lands weekly waterings take place till the crop is matured. *Godi* is effected fortnightly, but if the rainfall is plentiful, ordinary weeding is substituted. The crop matures in about two and half months.

In the Attock Tahsil American corn is cultivated by the Mallárs of Sarwala and is sown in May to June and reaped in July to August. At this season the indigenous varieties cannot be cultivated. The land is ploughed three or four times and manured before sowing. If at the time of ploughing and before sowing time no manure is procurable, manuring is effected when the crop is about a foot high. If there is not an opportune rainfall, it is

CHAP II. A
Agriculture

usual in irrigated lands to water before sowing, *Godi* is effected when the cob is half grown, and again when about a yard high, and when the crop is formed in irrigated lands but in *kirani* lands furrowing (*sil*) is substituted for *godi* when the crop is eighteen inches high. Sowing of the native seed takes place from 23rd July to 2nd August.

The cobs form about the middle of October, and reach maturity at about the end of October. The stalk (*landi*) is then cut and collected in heaps (*phassa*) and exposed for a fortnight to the sun. The cobs are then separated from the stalk and peeled: the white variety requires plenty of manure. *Dhantia* a sort of *miskli* is occasionally sown after the last *godi* but then the crop is not succeeded by barley.

In Pindigheb taluk maize is sown about the 11th of May, and reaches maturity about the 5th of August. Sometimes maize is again sown in the *kharif* ripening about the 12th December. When maize is alternated with wheat the land is left fallow for a crop in between a *khaddi* system. When the wheat has been reaped the land is watered and ploughed and the yellow *miskli* called *ga mi* sown. It is cleared about the 6th August. The system of sowing is as follows. The land is watered and when the surface has caked it is ploughed and harrowed and the clods are smashed up. The land is then furrowed and holes called *chokri* are made with a *ramba*. Two or three seeds are dropped into each hole. The hot weather crop is always poor and as has been mentioned good successive crops of wheat and *miskli* are not generally obtained. Very often the hot weather crop of maize is succeeded by *kijra* in the *kharif* a plough with two cattle is worked by one man. Manuring is generally done before the cold weather crop of maize and always before planting wheat or barley. This suffices for the whole year's course. Two or three days after the appearance of the crop it is usual to water it and *godi* is effected. Useless or poor plants are removed and given to the cattle. The hot weather crop matures about the 28th of August. The crop is then cut and collected in heap (*phassi*). The seeds are allowed to dry in the sun and the *phassi* is watched at night. When dry the cobs are separated from the stalks and after two or three days more exposure the seed is beaten from the core with club and the best seed set apart for sowing. The grain is winnowed and the core used for fuel and the stalks given to the cattle.

The Mallahs of Ikhlai grow a fine cob. Good land and good husbandry are both required.

The most successful cultivators of maize are the Mallahs of Arain and the *khaddi* and the best cultivators in the District. Their success is obtained by constant ploughing before sowing and the attention to the crop as *phassa*, *sil* and *sil*.

and care in the selection of seed The finest seeds of the finest cobs are most carefully preserved for next year's sowing

CHAP II, A
Agriculture

The Awáns are also successful cultivators of maize, and very nearly rival the Mallhárs Of course in maize cultivation, the amount of manure available, timely rainfall, and a judicious rotation of crops, are all most important factors, but what is required to improve the quality of the maize grown is a careful selection of seed by the cultivators, and the fostering care displayed by the Mallhárs in bringing their crop to maturity

Pulses are, at least in area, second in importance among the Pulses

	Per cent	kharíf crops to <i>bājra</i> alone
Attock	4.8	They are <i>mung</i> , <i>moth</i> and
Chhachh	10.2	<i>másh</i> (<i>Phaseolus mungo</i> , <i>ac-</i>
Sarwála	2.6	<i>utifolius</i> , and <i>radiatus</i>) The
Nala	1.3	last is not common In At-
Fatteh Jang	4	tock Tahsil <i>mung</i> is slightly
Nala		more popular than <i>moth</i> , but
Gheb	1	south of the Kala Chitta the
Sil Soan	7	former is grown, in any
Pindigheb	3	quantities, only in the Sil
Jandál	2	Soan circle of Fatteh Jang
Makhad	2	
Sil	1	
Tallagang	5	
District	4.6	

Tahsil Generally more *moth* is grown than *mung*, and especially in Pindigheb These pulses are confined to the poorer rain lands *Moth* in particular is an inferior crop grown in inferior land They are nearly always grown as a mixture with *bājra*, *chan* or cotton, and are sown immediately after rain in April They are easily grown and require little labour In the Chhachh pulses take the place of *bājra* which is hardly grown at all

Moth is valued as food for horses and cattle The gram is an excellent substitute for gram, and the straw makes good fodder *Mung* and *másh* are used only as vegetables or *dál* Neither crop is of much importance

Jowár or great millet is grown on all classes of land, Jowar

	Per cent	but chiefly on <i>mana</i> A good
Attock	3.6	deal is sown on the Sarwála
Chhachh	4.3	<i>sarláb</i> , the Chel lands On the
Sarwála	3.1	whole more <i>jowár</i> is grown
Nala	3.2	than maize Everywhere it
Fatteh Jang	3	is grown exclusively for fod-
Nala	1	der, and is sown thick The
Gheb	3	area under this crop tends
Sil Soan	3	to increase as the grazing
Pindigheb	4	grounds contract with the
Jandál	4	advance of cultivation It
Makhad	3	
Sil	4	
Tallagang	5	
District	3.9	

also yields some grain if allowed to ripen, but it is seldom left to mature It is grown very easily, gives no trouble, and with

CHAP. II. A. favourable rains yields a good return but it succumbs to drought more easily than *kij*. For this reason it is generally grown on good land. The succulent stalks provide an imperfect substitute for sugarcane for chewing.

Cotton.	Cotton (<i>kaps</i>) is grown ^t on the best soils and on the	
	per cent.	worst
Attock	1	In all four tahsils
Chh. chh.	10	the well irrigated area under
Karwal	4	cotton is considerable but
N. I.	26	much the greatest amount
I. sh. Ja. g.		is grown on <i>mitta</i> . A good
Nal.	2	deal of the <i>nihri</i> land in the
Gheb.		Attock Tahsil also is under
K. i. s. n.	3	cotton. In Tallagang it is
Pind. bel.	2	found on the wells and on
J. n. l.	1	the inferior soils including a
M. kha.	3	great part of the newly broken
Nd.	3	
T. lla. g.	1	
District	7	

rikar sloping gritty tuff of the poorest and roughest description. On such land the yield if any is miserably small but the crop fills the ground for several years at little cost or trouble. There is always some cotton grown in every village not for sale but to meet personal requirements. Sowings take place in March and April. The seed is sown broadcast but scantily so that the plants shall not press upon each other. Furrowing (*sil*) is done after it has begun to come up especially on irrigated lands and pickings begin in the middle of September and continue once a week throughout November. This is usually done by women and children. The husks are given to cattle after roasting with their chaff or other fodder. Cotton is a plant which can be ratooned and if another crop is desired it is cut down in December. But this is not done on irrigated lands. On *harat* lands it stands for two and in Tallagang as a rule for three years yielding best in the second year when the plant are more vigorous and best and worst in the third year when there is a great falling off both in quality and in quantity. If it is intended to take a different crop off the ground in succession to cotton and on irrigated lands it is necessary to dig out the roots carefully. It is in Tallagang succeeded by *gari*. On irrigated land it is always a valuable crop. Too much rain is bad for it and it grows best on average land which while not damp and waterlogged should be fairly moist. It is both hardy of growth and exhausting to the soil.

Sugarcane grows only in Attock Tahsil on *chitta* and high class *chitta* land. Where the best cane is grown the soil must be good and the manuring is heavy that a second crop of onion cucumbers or on a few wells near Hazre even tobacco becomes possible.

The kinds are cultivated—*U. P. 1* and *U. P. 2*. The *U. P. 1* is a very early maturing and is the best for chewing and

eaten as *ganderi* for chewing. The *láo* is a slender variety of cane, from which the juice is extracted. *Paundha* is the only cane grown in the Nala circle, and is there confined practically entirely to the rich *ábi* lands of Hasan Abdál and Wah. It is also produced in the well lands of Hazro in the Chhachh, and on certain wells in eleven of the neighbouring villages. In the Sarwála it is not found as a rule at all, except in Shiráni, one of the twelve villages noted above, which runs up close on Hazro on the north, and spreads away into Sarwála sand on the south. Thus the bulk of the Chhachh and Sarwála cane is *láo* and that of the Nala *paundha*. Except in Chhachh, its cultivation is not an important item in the husbandry of the District. In Chhachh planting takes place from 20th March to the end of April, and the cane is usually grown in lands from which cotton has been dug out in the preceding December, the ground being constantly ploughed up thereafter to prepare it for sugarcane. The best selected canes are tied into bundles and buried in the ground in the middle of October, and they are left in the ground until the time for planting arrives. They are then taken up and are carefully cut into lengths from six inches to one foot, each containing one or more knots. All inferior, bruised or blemished portions are rejected. These pieces are then planted horizontally in the ground, which has been well ploughed and manured, about six inches under the surface, and the same distance apart. When this has been done over the whole field to be planted, water is at once let on to it, chiefly in order to obviate danger from white-ants. The land is then irrigated as frequently as may be, and *godh* or hoeing is done several times before the cane ripens. Also, if necessary, manure is thrown in June and July. From 15th October onwards the cane ripens.

The *paundha* or *sahán* varieties attain a height of from four to eight feet, and a diameter of from two and a half to four inches, *láo* from three to six feet, with a thickness of from $1\frac{1}{2}$ to $2\frac{1}{2}$ inches. Sales of separate canes are made, however, before the crop is ripe, in the neighbouring *bazárs* by the end of September. Except in Chhachh, the crops are sold standing for sale in the *bazárs*. In Chhachh, however, the juice is extracted by the cultivators.

The plant necessary to the extraction of the juice consists of a hut or shed, a crushing press, an oven built under the shed, four or five feet deep and about three feet wide with a large iron vessel for boiling the sugar in, and sundry vessels for receiving the juice. This oven and press are set up on the borders of the field, the cane is cut and carried direct to it, and in many places in Chhachh, the cutting, pressing and boiling processes go on simultaneously. The press, which in this District is usually the Behea sugar-mill, is worked by one bullock or buffalo, a man is required to feed the press with canes, and the juice runs off into earthenware vessels known as *matha*. When four *mathas* are full, they are

CHAP II.A.
Agriculture

emptied into the *karah* or iron cauldron and the furnace is then lighted beneath it the juice thus extracted is known as *rua*. One man is required to manage the fire and another to watch and stir the juice as it is heated up. When the juice becomes red in colour the fire is allowed to die out and the juice now of a much greater consistency is ladled out into open vessels. When it has cooled such portions of it as are white and pure are taken and rubbed by hand and purified thus into sugar. Those portions which are less clarified are made into *gur* and rolled into balls weighing from 10 to 20 *talas*.

From $3\frac{1}{2}$ to 7 maunds of *gur* can be prepared in this way in the 24 hours. This process is completed in this District by 15th December. A kanal of *ju* *the* sugarcane in Chhachh on the average yields 28 maunds of juice giving about seven maunds of *gur*. A *tal* yields about 20 maunds per kanal yielding five maunds of *gur*. Canes sold standing to be disposed of piecemeal in the *lat* *tr* and not required for immediate sale are buried in bundles and kept as late as the following June. The juice of the *lat* variety is darker in colour and inferior to that of the other varieties. When *lat* *gur* sells for Rs. 3 a maund *ju* *the* *gur* will sell for Rs. 4 or Rs. 5.

The largest area of sugarcane and the best crops are to be found in the villages round Harro in the Attock Tahsil. Sugarcane fields in the immediate neighbourhood of Harro are very highly manured. Thirty loads of about three maunds per load will be thrown on to one kanal—that is, 700 maunds per acre costing one rupee per ten loads or Rs. 24 per acre. In outlying villages as much manure as can be gathered is placed on the field but it is not usual to purchase it. The canes after the juice has been extracted are used as fuel, and the leaves used as fodder for cattle.

Other Kharif
crops

Other kharif crops include til hemp pepper and other small crop vegetables and a little fruit.

VI 11

The average yields per acre harvested of the various crops were carefully worked out at the various Settlements and are all on record in the Settlement Reports. These outturns were calculated for a scientific purpose and intentionally err on the side of leniency. But they are on the whole fairly accurate but moderate estimate of the average outturn. They are no doubt largely exceeded in a good year on all lands and on the best lands in an average year.

Many calamities reduce the yield. Drought is a constant dread. On the other hand rain damages the grain. High winds and hail lighten the wheat crop. Locusts and other insect pests rats birds and wild animals all take toll. In dry seasons wheat ants destroy the wheat and various plant-diseases such as rust retard the crop. Even when the produce is brought home after suffering further loss on the threshing floor (which may be heavy if the weather is bad) the stored grain is liable to be attacked by weevils.

As the Settlement yields are scattered through three reports they are collected here for ease of reference —

CHAP II, A
Agriculture

Tahsil	Assessment circle	Kind of land	CROPS							
			Maize	Bajra	Pulse	Cotton	Wheat	Barley	Gram	Taramira
TALLA-GANG	{	Irrigated	520	460	120	200	480	600		
		Hail and Bārānī		260	120	100	300	340		
		Maira and Rakar		140	120	40	160	220	300	120
		Cháhi	600	320	120	120	400	480	240	120
		Abi	600	320	120	120	400	480	240	120
		Sailáb	400	120	80	60	200	240	240	120
		Lipará	400	300	120	100	240	300	240	120
FATTEH JANG	{	Las	400	120	80	60	240	240	240	120
		Maira	400	120	80	60	200	240	240	120
		Rakar	400	80	40	40	160	200	200	80
		Cháhi	520	320	120	120	400	480	280	100
		Abi	520	320	120	120	400	480	280	100
		Sailáb	400	120	80	60	160	200	200	100
		Lipará	320	200	120	100	220	280	280	100
PINDIGHEB	{	Las	400	120	80	60	220	200	200	100
		Maira	400	120	80	60	160	200	200	100
		Rakar	400	80	40	40	120	160	160	80
		Cháhi	720	360	120	120	400	440	240	100
		Abi	720	360	120	120	400	440	240	100
		Sailáb	400	240	120	100	300	320	240	100
		Lipará	400	240	120	100	260	300	240	100
FATTEH JANG	{	Las	400	160	80	60	240	240	240	100
		Maira	400	160	80	60	200	240	240	100
		Rakar	400	80	40	40	160	200	200	80
		Cháhi	480	320	120	120	400	400	280	100
		Abi	480	320	120	120	400	400	280	100
		Sailáb	480	120	80	60	140	160	200	100
		Lipará	480	200	120	100	240	280	280	100
PINDIGHEB	{	Las	480	120	80	60	180	160	200	100
		Maira	480	120	80	60	140	160	200	100
		Rakar	480	80	40	40	120	120	160	80
		Cháhi	480	320	120	120	360	400	240	80
		Abi	480	320	120	120	360	400	240	80
		Sailáb	480	100	80	60	120	140	160	80
		Lipará	480	200	120	100	200	240	240	80
PINDIGHEB	{	Las	480	100	80	60	160	160	160	80
		Maira	480	100	80	60	120	140	160	80
		Rakar	480	60	40	40	80	120	120	80
		Cháhi	520	360	120	120	380	400	240	100
		Abi	520	360	120	120	380	400	240	100
		Sailáb	300	120	80	60	140	160	180	100
		Lipará	300	200	120	100	200	200	240	100
PINDIGHEB	{	Las	320	120	80	60	180	160	180	100
		Maira	300	120	80	60	140	160	180	100
		Rakar	300	80	40	40	100	120	120	80
		Cháhi	520	360	120	120	380	400	240	100
		Abi	520	360	120	120	380	400	240	100
		Sailáb	300	120	80	60	140	160	180	100
		Lipará	300	200	120	100	200	200	240	100

CHAP. II. A.
Agriculture.

Tahsil	Assessment circle	Kind of land.	Crops.						
			Maise	Bajra.	Pulse	Cotton.	Wheat	Barley	Gram
ATTOCK.	Chacch.	Chāhi	500						
		Baliāb	400				120	40	
		Maira	120	200			50	20	40
	Pawalla	Chāhi	600						
		Ala	400				20	400	
		Baliāb	400	200			20	400	
	Maira	Chāhi	500	100			100	100	
		Ala	500						
		Baliāb	400	200			300	300	
	Maira	Chāhi	500						
		Ala	500				400	400	
		Baliāb	400	200			300	300	

Extension of
cultivation

The present (1906) cultivated area is 20 per cent more than that of twenty years ago. The increase is not uniform throughout the District. Conditions differ very largely especially north and south of the Kala Chutta. In Pindigheb and Fattel Jang the land is held by large proprietors cultivating through tenants. The increase of cultivation in these two tahsils between first and second Settlements and between the second and third Settlements is shown below —

Increase per cent of cultivated area between.			Tahsil Pindigheb.						
First Settlement (1844-45)	Second Settlement (1875-76)	Third Settlement (1906-07)	Valla.	Gheb.	M. R. A.	Tahsil Fattel Jang	Jandai	Makhal	Sil.
12	20	40	12	20	40	12	20	40	20
12	20	40	12	20	40	12	20	40	20

The check in the rate of increase of cultivation in every circle and especially in the Sil is very marked. There is no doubt that the feverish extension of cultivation which marked the period of the first Settlement has passed away and is not likely to return. The tenant difficulty is increasing and the area under cultivation depends far more on the pressure of the tenants on the soil than on any efforts which the owners may make to extend their cultivation. There is still plenty of waste waiting to be ploughed but the average owner is not industrious himself and not inclined to let his tenant, while the average tenant has as much as he can cultivate already.

In Attock tahsil, on the other hand, the waste available for cultivation is small, and what there is is poor. Between the second (1885) and third Settlements (1902) the cultivated area increased in the Chhachh by 55 per cent, in the Sarwála by 106 per cent, and in the Nala circle by 58 per cent. But the new cultivation is of very inferior quality, including the mouse-eaten lands along the Indus or the skirts of the Chel stream where the soil is impregnated with salts, besides here and there fields rescued from the hill slopes or the sides of ravines. In the Nala circle the increase of cultivation has been retarded by a heavy falling off in the villages along the Haro, a big slice of whose lands has been lost by diluvion. In Tallagang cultivation increased 227 per cent between 1878-79 and 1899-00 and the increase is still going on. But everywhere the new cultivation is for the most part greatly inferior to the old. All the good land, at least in Attock and Tallagang, was brought under the plough long ago, and much of the new stuff is so poor that it can hardly repay the cost of cultivation. In these two tahsils the increase in cultivated area gives little guide to the increase in the resources of the people. Here and there waste that will make fair cultivation does exist, but in the ordinary village this is not the case. In Fattah Jang and Pindigheb, on the other hand, there is still great scope for extension, but there is little hope that the occasion will be improved.

With regard to the method in which land apparently almost unculturable is brought under cultivation, Major Wace, who settled Tallagang Tahsil, then a part of Jhelum District, made the following remarks —

“The method by which cultivation is now extending in the west half of tahsil Jhelum, in tahsil Chakwál and Tallagang, and in the hill circle of tahsil Pind Dádan Khán, and in which it has been extending during the past fifteen years, is peculiar to this part of the Punjab. These portions of the District are elevated plateaux intersected by ravines. The ravines cut back in countless little branches into the plateaux and the lands reclaimed are largely those which form the beds and sides of these little ravines, or the sloping lands which lie at the foot of the low ranges of hills. These lands are correctly described as unculturable in their natural state. They are rendered culturable by a laborious process of levelling down and banking up. They were originally for the most part recorded as village common but since the Regular Settlement was made there have been continual partitions of them all over the country. And when partitioned, the owners reclaim them, not by an expenditure of capital, but by steady industry. The upper banks are broken down, the lower ends of the slopes are banked up and the beds are dammed. Every means is adopted to level inequalities and to prevent the rains from washing away the soil that is broken down. Occasionally down comes heavy rain and

CHAP. II. A.
Agriculture

breaks the lower slopes and dams on which so much pains have been spent and washes away a great quantity of valuable soil and the cultivators have to do almost half their work of reclaiming and levelling over again. And so they have worked on perseveringly and unweariedly for the last fifteen years till when the new measurements come and we add up the total area cultivated we are astonished at the gross amount of land that has been reclaimed and wonder how the previous Settlement Officer can have so short estimated the prospects of extended cultivation. Well so far so good only let us take care how we assess this new cultivation. A great portion of it is in a very unformed state and if we put too much revenue on it the people will lose heart and throw it up. Treat it lightly and they will not feel its assessment and will go on as before steadily reclaiming unculturable land till very likely thirty years hence the Settlement Officer of the day will wonder how it came about that I repeated my predecessors short estimate and returned so much land as unculturable. In other districts the land returned as culturable is land which any one would be glad to have but that reclaimed in this District is stuff which no ordinary outsider would think worth asking for but the resident cultivators break it down level it and embank it year by year till in course of time the new lands are as fine as and some times finer than the old.

Land Im-
provement
Loans.

North of the Kala Chitta loans for improvements are made chiefly for the sinking and repair of well south of the Kala Chitta for the construction of embankments. Statistics are given in Table 20 of the second volume. In Fattch Jang and Pundigheb there is not the same necessity for loans as elsewhere. Most of the land is cultivated by tenants under large and prosperous proprietors who are themselves able to afford all the assistance required. In the Makhad slaka embankments are often built with savings made in Government service. In Attock Tahsil the annual average of loans granted has been about Rs. 1000 but in the year 1902-03 when Settlement was in progress the loans rose to Rs. 6800. In the Chhachh slaka Rs. 10000 were distributed by the Settlement staff for well sinking. Seventy six new wells were sunk and 27 put in repair. In Sarwala the loan amounted to Rs. 10500 for the construction of 23 new wells and the repair of 6 old ones. In the Naly where there is very little room for further well extension it was not considered worth while to distribute loans under the Land Improvement Loans Act. There is still room for a further spread of well cultivation and loan continued given. The loans are usually properly applied and are not difficult of recovery.

In Tallagaria it is considerably more loan than usual was distributed during Settlement and is a great aid in the construction of new wells. Still the farmers of the District still do not have as large loans as they are entitled to and distributed and can

still make use of all the loans it can get Recovery is not difficult and the loans are popular

CHAP II, A

Agriculture

Loans under the Agriculturists' Loans Act are made mostly in petty grants, and ostensibly for the purchase of bullocks or seed

Agriculturists Loans Act

The necessity for them varies with the nature of the season In good or average years the amounts distributed are small, but in bad years, the reserve resources of the people being insufficient, very general loans are necessary The harvests of 1896-97 and 1899-1900 were everywhere bad, and in 1901-2-3 Fatteh Jang and Pindigheb did not do well The figures in the margin give the

	Rs
1896-97	27,738
1899-00	59,870
1902-03	26,145

loans for these years In Attock these loans are very seldom required During the last twenty years, considerable advances were made only in the very

bad year 1896-97 Unfortunately loans granted for purchase of seeds and bullocks are very generally misapplied, and their recovery is often difficult

There are no agricultural banks in the District, and it is doubtful if they could be established with any success They might do well in Tallagang, but not elsewhere

Agricultural Banks

Agricultural indebtedness varies very largely from tahsil to tahsil and even within tahsil from circle to circle In the Chhachh the position of the *zamíndá's* is very strong What mortgage there is is due either to individual improvidence, or else to absenteeism When a Pathán goes on service, he protects his land from his relatives by mortgaging it to a stranger There are always members of agricultural tribes ready to take it up, and there is a healthy give and take in the matter Under 8 per cent of the total cultivation is mortgaged 68 per cent of the total mortgaged land is mortgaged to members of agricultural tribes, and only 19 per cent to Hindu money-lenders, nor is there an undue proportion of well lands hypothecated As with mortgages so with sales Between second and third regular Settlements just under 4 per cent of the total cultivated area changed hands, and of this amount 76 per cent was taken by members of agricultural tribes

Agricultural indebtedness.

The condition of the Sarwála is very similar Between the two Settlements under 4 per cent of the cultivated area was sold, 89 per cent of the total transferred area going to members of agricultural tribes The mortgages, as in the Chhachh, are largely commercial transactions Less than 5 per cent of the total cultivated area is mortgaged, and Hindus hold only 16 per cent of the lands under mortgage

In these two circles the *zamíndá's* are practically completely free from embarrassment But the Attock Nala circle is different As a whole the circle is a lame one It is owned by large, but, on the whole, weak proprietors It is burdened to the extent of 28 per cent with unproductive occupancy tenants, and on an average

CHAP. II A
Agriculture.

37 per cent of the unirrigated crops fail to come to maturity. Though the circle is not yet heavily indebted the process had commenced when the Land Alienation Act was introduced and 16 per cent of the total cultivated area is under mortgage. Hindus hold 37 per cent of the mortgaged area and the majority of the mortgages are due not as in the rest of Attock Tahsil to convenience but to real financial embarrassment.

In Fattch lang generally there is no cause for anxiety about the alienations nor are the people generally embarrassed. Among the Ghebas transfers are very small and even among the Khattars with their mad extravagance alienations are not very large. The largest percentage of transfers is in the Sil Soan but there the Alpuhs and Awans are a steady thrifty lot quite capable of looking after themselves so that while Hindus in that circle hold 3 per cent out of 7 per cent of the mortgages they have acquired only 4 per cent out of 11 per cent of the sales. In Pindigheb the state of the alienations is really serious and money lenders have in many parts of the tahsil acquired a commanding position which enables them to harry the people almost as they will. A comparison between Fattch lang and Pindigheb can be made from the following statement which shows for each circle the percentages of the cultivated area sold, and now under mortgage together with the average transfer price per acre. —

Detail	KALA		OTHER		SIL SOAN		T. HAIL FATTCH LANG		JANDAL		MAK HAD.		SIL		TAHSIL PINDIGHEB	
	Area		Area		Area		Area		Area		Area		Area		Area	
	per cent	average price	per cent	average price	per cent	average price	per cent	average price	per cent	average price	per cent	average price	per cent	average price	per cent	average price
Under mortgage	5	24	4	27	7	24	5	4	30	10	12	15	16	16	16	17
Sales	1	64	6	41	11	28	61	12	10	10	45	11	33	11	43	
Total	6		10		18		12		42		22		27		27	

In no part of the old Rawalpindi District was the Alienation Act so sorely needed as in Pindigheb. It must also be remembered that in that tahsil there are large proprietors like the Malik of Pindigheb and the chief Malik of Khunda who own many villages and these so far from selling land are buying in all directions. If their villages were excluded the proportion of transfers in the whole tahsil would be much higher than shown by the figure above. In order to get a rougher estimate of the transfer amount in the whole tahsil a figure of 1 Khattar village and 1000 Awan villages have been inserted with the result

shown below, the percentages of transfers being the transfers of cultivated area —

CHAP II, A
Agriculture

	Awan	Khattar
Under mortgage	... 20	18
Sold	12	11
	<hr/>	<hr/>
Total	32	29
	<hr/>	<hr/>

Of these transfers far the greatest part is to money-lenders. In the Awán tract, we find money-lenders ruling the villages, raising the old customary rents, taking a share of the straw, breaking up grazing lands, exacting enormous usury, and attaching the plough cattle and selling the houses of their debtors. The Alienation Act has done much to stop all this, the Settlement has done something, and it is to be hoped that the civil law and the revenue administration of the new District will be more under control than has been the case in the past. The causes of alienations are two-fold. The Khattais and Jodhras are not self-cultivating and only take to cultivation when they cannot continue to make a living by employing tenants and servants. By the time that the step is taken and the landowner has ceased in his own estimation to be a gentleman, and has become a peasant, it may be that a load of debt has been accumulated which can never be liquidated. Sons are born and families split up, and each branch tries to keep up the style, the horses, the hawks, and the servants, to which they were accustomed in their youth. When, among the Khattais, litigation and dissipation are added to other expenses it is not remarkable that families go under. The Awáns however, are neither lazy nor extravagant. They are simply unfortunate. Alienation and debt among them are not new, for the mortgages of total area in the Jandál Circle have decreased since Revised Settlement. They are in debt, because no peasant proprietary can expect to keep out of debt in a tract where good years are few and bad years many, where there are no extraneous sources of income, and where the cattle and the children have to be fed in good years and in bad years alike. The land revenue is not of much consequence in determining debt. Suspensions have been given continually and liberally, and it is certain that in a good year the revenue is nothing and its incidence hardly felt. Except in a few villages, where measurements were wrong or the statistics wrong, the land revenue is not high, but the great increase taken at Revised Settlement in a poor and struggling tract has not justified itself, and the subsequent history of the tract has verified the gloomy expectations of some of the officers who noted on the assessment proposals of the Settlement. Tallagang is a good deal better off than Pindigheb and a good deal worse off than Fattah Jang. Ten per cent of the total cultivation is under mortgage, 7 per cent being mortgaged to *sáhuks* and 3 per cent to *zamindárs*. Between second (1878-79) and third (1899-1900) Settlements 8 per cent of the total cultivation was

CHAPILA. transferred by sale. The unsecured debt in 1898 was estimated at Rs 5 41 970 or Rs 1 12 7 per acre of cultivation. But the tahsil is not unprosperous. Parts of it are much involved and raise the general rate but considerable portions are for the present times remarkably free from debt and as a whole it gives the impression of freedom from serious embarrassment except where extravagance is the cause of it. The extent to which the cultivated area in each tahsil is mortgaged is shown below —

Name of Tahsil	Area in acres
Attock	1 398
Pindigheb	1,979
Fattah Jang	370
Tallagang	2 067
Total	5 814

Generally the District is not seriously embarrassed. Things are worst in Pindigheb Tahsil. Then come the Attock Nala and parts of Tallagang. Elsewhere the agricultural population easily holds its own. Indebtedness does not depend much upon the pitch of the revenue or except in the landal and Makhidilakas on natural advantages but almost entirely on the varying degrees in which thrift is practised or neglected. Debt often begins in extravagance on domestic occasions or in ruinous litigation. Perhaps the cattle die through drought or sickness. In days of prosperity no provision has been made to provide a reserve for bad seasons and there is only the money lender to whom to go. Once in his clutches escape is difficult. Even a trifling debt fostered by his wiles and swollen by means of heavy compound interest before long becomes a crushing burden. Most of the mortgages appear to take place in the four months of July August December and January when the revenue is being realised but that does not prove that indebtedness is due to the severity of the assessment. The fact of having to find a given sum by a certain date does lead to many transfers but the man who mortgages his land to pay Rs 30 would probably not refrain from doing so if he had to pay Rs 20 or less. There are other reasons also for the large number of transfers registered in the demand months. Balances are struck at those seasons and the zamindar has more leisure to attend at the tahsil than at other times.

Prices
realised

The increase in the value of land in all circles is very striking. The average prices at which sale were effected in 1900—1906 are given in the margin in comparison with mortgage prices. True mortgage and sale prices are almost impossible of a comparison. The former are swollen by accumulations

1901-02
1902-03
1903-04
1904-05
1905-06
1906-07

Rs
21
22
23
24
25

M
1
2
3
4
5

of interest, and a substantial addition is always made to the latter to keep off pre-emptors. But, even though the figures are not quite reliable, it is beyond doubt that the value of land has risen enormously. In Tallagang sale prices rose in the twenty years 1878—1898 from Rs 9 to Rs 26 and mortgage prices from Rs 10 to Rs 20 per acre. Land in the Chhachh that in 1885 sold for Rs. 23 or was mortgaged for Rs 32 an acre is now sold for Rs 175 and mortgaged for Rs 97. In the Sarwála the average mortgage and sale money per acre now stand at 72 and 127 times the land revenue. The average sale money per acre cultivated comes to Rs 63. The sale price in 1885 was Rs 30 per acre. The passing of the Land Alienation Act for some time depressed the selling value of land, but prices have now regained their former levels.

CHAP II, A
Agriculture.

The usual rate of interest to *zamíndár* borrowers is 25 per cent per annum. To ordinary shop-keepers of good credit the usual rate is 1 per cent per mensem, or in some cases twelve annas. The following accounts of the methods of money-lenders is taken from the Shahpur Gazetteer, but is accurate for at least the southern half of this District.

Rates of
Interest

The better class of Hindu and Sikh bankers and shop-keepers, keep three account books (*vahí*), (1) the day-book (*súhí*, *par chún* or *bandí*), in which all transactions are recorded day by day as they occur, (2) the cash-book (*íokhí*), in which only cash transactions are entered as they occur, and (3) the ledger (*kháta vahí* or simply *vahí*), in which each client's account (*lekha*) is written up from the day-book at the shop-keeper's leisure. The great majority of shop-keepers, however, keep up only the ledger, making entries in it from memory or from rough notes which are destroyed, so that there is no means of checking the entries. The ledger (*vahí*) is kept in the form of loose leaves fastened together lengthwise in such a way that a leaf can easily be extracted without detection. Each page (*panna*) has its number (*ang*), and it is usual, on opening a new ledger, to get a Brahman to imprint on the seventh page a coloured picture of Ganesh and his rat, adding the invocation "*Om Svasti Ganesháya nama*" with the date and a blessing. The account of each client shows on the left side the debits or out-goings, and on the right side the credits (*ágrí*). Generally, once a year the balance (*bakí*) is struck, interest (*veáj*) charged, and the net balance carried forward to a new account. As the peasant who has his dealings with the shop-keeper (*kuái*) is often utterly ignorant of accounts and very careless, he is often taken advantage of by the shop-keeper who will, as occasions offers,

- (1) dole out old grain of sorts for food purposes in the cold season, and take repayment at harvest time, a few months later, in wheat or its money equivalent, plus from 25 to 50 per cent interest,

CHAP. II A
Agriculture

- (2) exact full repayment on the threshing floor, leaving the customer insufficient grain wherefrom to pay his land revenue and feed himself till next harvest
- (3) a month or so later pay his debtor's land revenue and taking advantage of his necessity charge him at least the highest average rate for money lent
- (4) take one anna per rupee as discount (*katt* or *gadd chhora*) when making a loan, but charge interest on the discount
- (5) cut six months interest out of a loan, and record the gross sum as a loan free of interest for six months
- (6) cause the debtor to go before the Sub-Registrar and state that he had received the whole loan in cash whereas in fact the amount was chiefly made up of simple and compound interest
- (7) misrepresent debts in the ledger by entering inferior grains as if wheat
- (8) allow no interest on repayments in kind and either no or short interest on credits in cash and cause the customer to believe when he is making a payment to account that a concession of grace has been made when a small remission is credited to him out of the interest due (*chhot* or *mor*)
- (9) generally keep accounts in a loose unintelligible way which make the separation of interest from principal impossible
- (10) keep only a ledger, plus sometimes a sort of day book in loose sheets or book form and write up the former at any time
- (11) strike the balance in a casual way naming as present one or two witnesses either brother lenders or men of the class known as 'four anna witnesses',
- (12) charge a full year's interest on grain or money lent a few months or even weeks before the striking of balance

The usual rate of interest charged between bankers of good credit on bills of exchange (*hundis*) is one pie per day for Rs. 100 = $7\frac{1}{2}$ annas per cent per mensem nearly 6 per cent per annum. Ordinary loans to shopkeepers of good credit the usual rate is one per cent per mensem = 12 per cent per annum. But a peasant rarely gets a loan at less than one pie per rupee per mensem or Rs. 187½ per cent per annum and often the rate charged is 2½ or 3 per annum and with the aid of the methods of calculation detailed above the money lender often so manages his accounts that a good solvent customer's money debt is doubled in three years and his grain debt inside two years, and if the

lender be exceptionally dishonest, and the debtor exceptionally helpless and stupid, the debt doubles itself in an even shorter period

There is nothing peculiar about the cattle of the District except in Tallagang, where there are many fine beasts, mixed, however, with a great number of average or inferior animals. Elsewhere the cattle resemble the poor class animals of Ráwalpindī District. The Tallagang breed was described at length by Veterinary Captain Gunn, C V D, in his report for the year 1898-99 on the live-stock of Jhelum District, and from that report the following information is taken.

The average height of the better class of Tallagang bullocks is 51 inches behind the hump, with splendid chest measurement (a sure sign of power), as much as 77 inches on the average. The corresponding measurements for four-year old siege train bullocks at Kessár are 47 and 58 inches. The breed is quite a distinctive one and it is not found further south, nor even in the adjoining parts of the Ráwalpindī District, where the cattle are of a very poor class. The excellence of this breed seems to be the result more of good luck than management, for as in the rest of the District, so here, breeding is not carried on according to organized principles, but haphazard, the young males running with the herd until they are about 3 or 3½ years old, when they are emasculated. The people recognize that this is not a satisfactory arrangement, but are unwilling individually to do anything to improve matters. It is suggested that young males should not be allowed to run loose unless approved and branded, while the produce of suitable Hissar bulls might be turned loose with the herds. The few Hissar bulls hitherto tried do not seem to have been a success, their progeny being tall, leggy, shallow-chested animals, requiring more feed than the local stock, and possessing less stamina. The zamíndárs look after their cattle very well, and their good quality may be due to the care with which they have been tended in successive generations. In favourable seasons the grazing is sufficient and of good quality. Working cattle are home-fed more or less throughout the year, but at certain times all have to be kept off the fields, and for months at a time are practically all stall-fed, and only leave the home enclosure when driven to water. The ordinary food in the spring is green *saison* and *tán ámíná*, mixed with dry chopped *bajra* or *jowár* stalks. *Bhusa* is mostly used in May to July, mixed with green *charri* if the season permits. After that the feed is *bajra* and *charri*, green up to the end of September, and dry afterwards up to February, with wheat and pulse straw, as available. Favourite buffaloes and cows are given oil-cake and various grains, animals doing hard work on the wells, etc., also getting a grain ration if possible.

Cows are treated with little consideration, being often made to drag the plough. They come into season at about 2½ years, and breed at 3½. They are poor milkers, giving only about one to two seers a day.

CHAP. II. A

Agriculture

The characteristics of the breed are moderate size flat fore heads short horns square bodies and fairly level backs deep chests and very long tails with a big tuft of hair at the end of them

The better class of bullock bred in Tallagang is much in request down country in Sialkot, Gujranwala and Amritsar and a considerable export trade is carried on The stock is usually bought up on the spot by traders mostly Hindus from the Bannu District or men of the Attock Chhachh The beasts intended for sale are exceedingly well cared for and realize high profits The estimated annual sales of stock from Tallagang are 300 head the average price being about Rs 40 per head

The cattle of the rest of the District are of a very poor breed. They are fed much as described above The cows are very poor milk givers and cows for milk are freely imported from other districts Cows drop from four to seven calves before going barren

Cattle diseases are at times very prevalent in this District and are often very fatal Eleven different diseases are reported to be known The most fatal are—

Gari or *ghotu*, a swelling of the glands animals thus affected rarely survive. The only attempt made to cure it is by pronouncing spells over the animal It is infectious

Tal or *taln* which comes at all seasons the animal ceases to eat, the body swells, and the skin becomes lump and the temperature falls

Hari ahmat or *wah* a kind of dysentery *Hah* also is now used for rinderpest

Mokkur the foot and mouth disease Animals affected are carefully separated from the others

Iharun accompanied by cough

Dhikh a disease of the mouth

Ching jich *tah* and *tih* the last a disease of the spleen are vernacular names for less common affections When lime are affected with *ihir* it is considered very beneficial to hunt down a jackal with dogs and then to drag his dead body round the affected animal

The buffaloes of the District like other horned cattle are of inferior breed Male buffaloes are used for ploughing and more commonly in the working of wells

Cow buffaloes give more milk than cows from two seers up to as much as twelve seers per diem and drop from five to eight calves They are fed much as other cattle milk buffaloes are more carefully looked after when in milk than other kinds Milk buffaloes cost from Rs 1 upwards even Rs 100 will be given for a very good one The male cost much less from Rs 12 to Rs 20

Camels are found in considerable numbers in all tahsils, and in all circles, except the Chhachh. They are common in many parts of Tallagang, and many of the big Maliks of Pindigheb and Fattah Jang own large numbers, from which they derive considerable profit. They are all pack animals, highly bred riding camels being quite unknown. But they are a fine breed, the keeping of them is encouraged by the proximity of two cantonments. Their numbers, however, tend to decrease with the opening of new railways. A considerable number are employed on the grain routes, especially to Gujar Khán and the stations on the Mari-Attock Railway. Only in Attock are their numbers increasing. The total number within the District is a little over seven thousand.

Camels are made to carry light loads when two years old, and are considered full grown at seven years. While still at the mother's foot, the young camel is known as *toda* or *lhákh*. From this period up to two years as *chhattar*, when three years old as *tuhan*, four years *dok*, five years as *chocka*, six years as *chhugga*, seven years and upwards as *jawan*. They usually work until twelve years old. They browse on trees and shrubs, such as *jand* and *phulaa*, and occasionally get *tánámíná* and green *moth*, of both of which they are very fond. The absence of carts, except on the metalled roads, makes camels peculiarly valuable in this District. The price varies from Rs 30 to Rs 120, a fair average beast can be purchased for Rs 70 to Rs 80. The camels of this District are rarely ridden and do not make good *sawár* camels, but they are strong and enduring, and excellent beasts of burden.

The diseases from which camels suffer much in this District are—

Múwáná malli, from cold or wind stroke

Akar, under which the animal becomes almost rigid

Joga, a very fatal disease, considered very infectious, in which the whole body swells, and the animal cannot eat

Pua, accompanied by eruption on the skin

The District has a certain reputation for horse-breeding. Several parts are well suited for the purpose, and many good animals are annually produced. In Colonel Cracroft's time the horses of Jandál were noted for their blood and wiry strength, the village of Mithál in particular having a great reputation, but now there are very few horses in that circle. The chief horse-breeding tracts are the Sil iláka of Pindigheb, the Gheb iláka of Fattah Jang, the Khattar tract north of the Kala Chitta range in Attock and Fattah Jang Tahsils, and parts of Tallagang, but horse-breeding is by no means confined to these tracts. In the Narara hills a breed of small, hardy, wiry horses is found, which are much prized, but

CHAP II.A.
Agriculture.

there are not many of them. It is a matter for regret that horses and ponies are diminishing and the breeds are probably deteriorating. Owing to the spread of cultivation the horses are allowed much less liberty than formerly and the method of tethering the stock is very bad. Within recent years many of the best mares have been drafted off to the Jhelum Canal Colony but as the colony now provides its own replacements the drain has ceased and some improvement may be expected. Mule-breeding also has made great progress at the expense of horse-breeding as the profits are quicker, more certain and more easily earned. The Ghebas and Jodhras and the Awan Malliks are still great horse-breeders and the large owners still keep up considerable studs, but division of holdings and bad seasons have had their effect so that the number of good mares has diminished and is diminishing. There is little profit in horse-breeding. It is simply a question of love of horses and love of show and when hard times come the number of horses has to be diminished. Horses are useless to the small zamindar. He does not require them to ride and they are not employed in any way in the husbandry of his fields. He can therefore only keep them to sell at a profit. Consequently many of the animals bred in the District are sold very young, either to Government officers or across the Indus or wherever there is a demand for them. Some of the horses of the District are fast and nearly all are remarkably enduring and able to go over the stoniest ground without shoes.

The fodder usually given to horses in this District is grass from April to August. From September to January they get *chari* and the straw of *muth*. In February and March they are fed on young wheat and in winter are usually given various *masids* or spices as *gur*, oil, *majith*, turmeric and so on.

The grain given to horses varies according to the taste of the owner. *Ljra*, barley, *muth* and gram being all in common use. *Moth* is an excellent grain for horses.

Foals intended for exhibition at the horse fair get balls of butter and turmeric and butter and pepper to put them into dealer's condition, as well as cow's and goat's milk. Colts and fillies are too often ridden in this District when only two years old and are often put into regular work at three. Several of the large landowners have formed runs for young stock with very good results but horse-breeders who are unable to do this continue to spoil the produce by tying them up as soon as they are to follow their dam in dark and close quarters.

The control of horse-breeding operations is now in the hands of the Army Remount Department and the District forms part of the Rawalpindi circle.

The following table shows the distribution of Government stallions throughout the District —

Tahsil	Name of Stud	Detail of Horse Stallions					Detail of Donkey Stallions					Detail of District Board Horse Stallions				
		Norfolk Trotter	Arab	Half bred	Thorough-bred English	Australian	Total	Italian	Punjabi	Persian.	Arab	Home bred	Bokhara	French	Total	Arab	Total
Attock	Hazro		1				1							2	1	1
"	Wah													2		
"	Hissar													2		
"	Sarwála													2		
Pindigheb	Pindigheb		1				1							3	1	1
"	Khunda		1				1							2	1	1
"	Pind Sultan													2		
"	Jand													2		
"	Kamlial													2		
Fatteh Jang	Fatteh Jang													4	1	1
"	Bahtar													3		
"	Jangal													1		
"	Chahan													2		
"	Kor Fatteh Khan		1				1									
Talagang	Tallagang		1				1							3	1	1
"	Tamman													2		
"	Trap													2		
"	Pirha Fatehal													1		
	Total		5				5							37	5	5

Mule-breeding has taken a strong hold on the District, somewhat at the expense of horse-breeding. The initial outlay is less. In addition a mule commences work earlier than a horse, requires less care, is more hardy and is readily sold. The high prices paid within recent years have given the breeding of mules a great impetus. Probably the industry is limited only by the available supply of ponies. Mule-breeding naturally tends to extinguish itself. It is breeding to a stop. The supply of ponies is not large, and until some arrangements are made for breeding or supplying pony mares no further extension of mule-breeding is to be expected. The best mules are to be found in the Soan villages of Fatteh Jang. Many are kept by Khatris throughout the District. It is said that

CHAP. II. A.

Agriculture

the mule trade of the western Punjab is almost monopolised by the Khatris of Dudbiál, a large village in the north of the Chakwál Tahsil of Jhelum

Mules when two years old are known as *deorhi* when three years old as *doical* and from five years old as *javán* being then full grown. They are however worked after their third year to their eighteenth. Their prices vary very much from Rs. 50 to Rs. 500 for the female which is considered much superior to the male and from Rs. 20 to Rs. 200 for the male.

Donkeys.

Donkeys are numerous in the District and are employed in all kinds of carriage especially that of stone. The zamindár however does most of his pack work with his ordinary bullocks. They are often used to fetch water when the well or other water supply is at a distance. Every Kumhar and Dhobi has one or two. The majority are miserable little animals bought and sold for about Rs. 5 but the best will carry an enormous load of grass almost hiding them from view and are said to cost as much as Rs. 100.

Sheep and goats

Large flocks of sheep and goats are kept throughout the District. These wide arid plains provide excellent browsing for these animals which are always increasing and are a very material addition to the means of support of the tenant class, and to a less extent of the owners themselves. In the villages bordering on the Kala Chitta and Khairi Murat ranges and in Tallagang the number of browsers is very large.

Sheep are of two breeds the ordinary and the *dumba* or fat tailed species. The *dumbas* of Makhad are the best breed of sheep in the District. Neither species is of very good quality. Sheep are kept for wool and for their produce. They are shorn twice a year in or about October and March. The yield of wool on the average is probably not much more than one seer per sheep per annum. Blankets are made from the fleeces. The milk of the ewes is drunk and mutton is sometimes eaten.

Goats are of good quality and are very profitable. Their hair is cut only once a year in Barsakh, the yield being about half a *seer* *Chhittis* *luna* or large packing bags much used in the District and ropes are made of goat's hair. The female goats continue to give milk after their young have been taken from them. The milk is good and is largely consumed. Goats breed more rapidly than sheep and often drop more than one kid at a time. They give on an average one kid in the year and continue producing for five or six years.

A disease known as *philli* or *lunak* is often very fatal to both sheep and goats. The zamindars know no remedy for it and it comes on and proves fatal in a very short space of time the animal often succumbing as if shot.

Paun or *khānīsh* is a sort of mange

Zahmat or *wālī* is a kind of dysentery

Thāndī is a disease of the mouth accompanied with cough

Phīkīkī or *thāndī* is considered very infectious

Another affection, of which the symptoms are great debility, inability to eat, and general collapse, is known as *budhī*

The enumeration of plough and plough cattle (statement 22, Plough Vol II) gives results which are probably not very reliable. It shows the number of cattle per plough as 16 in Attock Tahsil, 9 in Fattēh Jang, and 11 in both Pindigheb and Tallagang Tahsils. But it is probably correct that plough cattle have slightly decreased in both Attock and Tallagang. The loss in the fodder famine of 1899-1900 was very severe, the great hardships which the cattle underwent accounting for the disappearance of the older and weaker animals, and in part at least for the smaller number of young stock now enumerated. Probably Tallagang is somewhat understocked with plough cattle. Many a small landowner has but one bullock, and makes up the pair by borrowing from a more fortunate neighbour, or by joining hands with another in the same predicament as himself. Cows and even donkeys and ponies too are yoked to the plough. Everywhere in Fattēh Jang and Pindigheb on the other hand there has been a substantial increase in the number of horned cattle, although here too there was a decrease after the bad year of 1899. These tahsils are fairly well off for cattle. But the whole District cannot compare with Rāwālpindī, whether the comparison be made with cattle per cultivated acre, or cattle per plough.

It is not easy to say what the average price of the different animals is. The following are the limits within which sales are usually effected, and an attempt has been made to give the average —

Male buffaloes	from	Rs 20	to	Rs 45,	average	about	Rs 30	
Female	"	"	30	"	"	90	"	45
Bullocks	"	"	15	"	"	50	"	25
Cows	"	"	12	"	"	40	"	18
Young stock							"	10
Sheep	"	"	2	"	"	7	"	2½
Do <i>dumbas</i>	"	"	3	"	"	12	"	3½
Goats	"	"	2	"	"	9	"	2½

Till recently no very large cattle fair was held in the District. In 1907 a cattle fair was started at Tallagang and was attended by cattle from that tahsil, Pindigheb, the Gheb ilāka of Fattēh Jang, and the Chakwāl tahsil of Jhelum. Rs 760 was distributed in prizes. One of the main objects of the show was to encourage the breeding of the Dhanmī cattle, which have their home in Tallagang and Chakwāl Tahsils. The fair will probably become a permanent institution advantageous to the agriculturists of both Attock and Jhelum Districts.

CHAPTER II

Agriculture

Every Monday a cattle fair is held at the village of Gandal in the Chhachh. The fair sprung up in 1905 in connection with the fair held every Sunday at Khairabad in Peshawar District and has now been taken under District management. It is growing rapidly. Small fees are levied on sales effected and a moharrir is entertained to attend at and manage the fair.

In 1889 and 1890 a fair was started at Hazro but as it proved to be simply a meeting ground for all the bad characters and resettlers of Peshawar District and a mart for stolen cattle it was stopped by the Deputy Commissioner.

Irrigation
Canal
Irrigation.

There are no Imperial canals in the District and no large privately owned canals. The only thing approaching canal irrigation is found in seventeen villages of the Attock Nala which are irrigated by thirteen cuts or channels taking out of the Haro and are in consequence known collectively as the Panjkatta. The irrigation is not dissimilar to that from an inundation canal. The water supply is not perennial. In a large part of the year the Haro at this part of its course is dry. With each fall of rain a freshet comes down the river and this is caught and taken on to the land. The total amount of land thus irrigated was found at Settlement (1903) to be 7988 acres of which 1702 acres were classed as *nahri dofsali* and 6286 acres as *nahri alyali*. This land is far inferior to both the well and spring irrigated lands. With them irrigation is perennial. In spite of a considerable area of *dofsali* the *nahri* does not quite run to a full single crop a year in which it compares unfavourably with *saili*. On an average 12 per cent of the rabi crops fail. The lands classed as *nahri* vary greatly in quality. There are several villages in which the supply of water is so uncertain that it was only with some hesitation that the land was classed as *nahri* at all. The water channels take out for the most part in the Haripur Tahsil of Hazara in the villages of the Gakkhar family of Khanpur. In consequence the Panjkatta zamindars irrigate in practice by the goodwill of the Khanpur families.

¶ 11

Irrigation from wells has already been described at pages 140 to 143. The following statement shows the number of wells in each tahsil —

Tahsil	Lakha well	Kachha well Bunklis and Jhalars
Attock	209	693
Fatt Jang	204	100
Tahsil b	1,21	49
Tahsil ang	1,12	117
D. tuc	1,200	259

Almost all the land irrigated from springs known as *ābī* is in Attock Tahsil. There is a little in the Pindigheb Jandal and in Tallagang, as for instance at Tamman, but the area is trifling. In Attock there is no spring irrigation in the Chhachh and very little in the Sarwala. The total *ābī* area is 2,538 acres, of which 2,048 acres are in the Attock Nala. The best springs are those at Hasan Abdal and Wah, but there are other good springs in the bed of the Haro. Everywhere spring irrigation is perennial, and *ābī* lands are extremely profitable.

Rents,
Wages and
Prices

Irrigation
from spring

Section B—Rents, Wages and Prices

The rent rates in various parts of the District present a bewildering maze. The following table shows the proportion of the cultivated area held by owners or rent-free, or by occupancy tenants and tenants-at-will paying cash and kind rents —

Conditions
determining
rents.

Tahsil or circle	Held by owners or rent-free	Held by occupancy tenants paying		Held by tenants-at- will paying	
		Cash rents	Kind rents	Cash rents	Kind rents
Attock	29	13	19	8	31
Chhachh	41	30	1	13	15
Sarwala	25	6	19	3	47
Nala	26	6	28	3	37
Fatteh Jang	34	3	16		47
Nala	15	3	33		49
Gheb	17	2	22		59
Sil Soan	62	4	1		33
Pindigheb	38	4	13		45
Jandal	45	2	7		46
Makhad	54		1		45
Sil	30	6	17		47
Tallagang	50	6	4	3	37
Whole District	39	9	12	2	41

The conditions obtaining in Attock Tahsil are different from those in any other part of the District, and will be discussed later. In Tallagang, the Fatteh Jang Sil Soan, and the Jandal and Makhad ilakas of Pindigheb ownership is largely by small proprietors, who cultivate their own holdings as far as possible. In these tracts there are in consequence few tenants with a right of occupancy. Competition cash rents are unknown, and tenants-at-will pay kind rents at customary rates. In Tallagang, as will be noted later, cultivating arrangements are very intricate. Many of the tenancies are merely ephemeral arrangements. Temporary exchanges of holdings are made, each owner being recorded as the tenant of the other's holding or owners of two or more holdings cultivate jointly. Again hired labourers are employed, and paid by a fixed share of the produce. Generally tenancies are either friendly arrangements between owners or cultivation by servants, who often themselves have a little land. Rents are accordingly

CHAP II.B.

Rents.
Wages and
Prices.

fixed by custom. The only exception to this rule is in the case of the not inconsiderable amount of land which has passed into the hands of *razukdars* who will not rest satisfied with the customary rate of the countryside but take very naturally just as much as they can get. Where the demand for tenants exceeds the supply as it does in some parts the *razukdars* of course cannot raise the rate but elsewhere rents have a decided tendency to rise though the process is a very slow one.

In the Makhad and Jandal ilkas of Pindigheb and in the Fatteli Jang Sil Soan the Pathan Awán and Alpuál owners nearly all work their own ploughs though the large allocations in Pindigheb and the universal military service among the Pathans of Makhad are not without their effect in diminishing the area of *khud kashí*. The supply of tenants nowhere exceeds the demand and at least in Makhad and parts of the Jandal the soil is poor. Rates accordingly run low. In the Sil Soan the rates are higher as the yields are better. Elsewhere in Pindigheb and Fatteli Jang the land is largely owned by big non-cultivating proprietors. Among the Ghikas there is very little cultivation by the owners themselves. The Jodhras and Khattars cultivate in only a few villages where holdings are comparatively small. To some extent cultivation is by servants and this accounts for the *khud kashí* area but as a general rule cultivation is through tenants. Everywhere custom is the main factor in determining the rent rates and an attempt to force up the customary rents is violently resented. But there are two cases in which custom is not the sole rule. Money lenders everywhere try to force up rents and their disregard of established custom and what are considered as established rights is one cause of their extreme unpopularity in Pindigheb. Again in addition to the share of grain most owners claim other dues in addition the strong owners marking their sense of their importance by the multitudinous character of the dues which they claim.

The share of straw ordinarily taken is one bullock load per holding but the Jodhra owners of the Khunda villages and the Sardar of Kot are recorded as taking half of all the straw and chaff. Sometimes 1 seer to 2½ seers per maund is taken under the name of haqq bahor or of malikana from the common heap. This is supposed to compensate the owner for the payment of kamins from the common heap and also for the speculation which goes on before division of the grain. The Sardar of Kot and some other owners collect also a small cash sum of a few annas per holding per annum. Many will claim fees from kamins for ground rent and fees at the marriage of their tenants as well as a heap or goat annually from every herd. The kind of rents paid by occupancy tenants are ordinarily the same in all respects as those paid by tenants at will but the occupancy tenants are often but by no means always free from the petty dues which are additional to the rent.

Produce rents are by no means always paid by division of the crop on the threshing-floor and appraisement is very common, especially in the kharif. When appraisement is done, each side appoints an arbitrator and there is little difficulty in mutually deciding on the estimated yield. When the yield has been estimated, the owner's share is worked out and paid over whatever the actual yield may be. This method is peculiarly fitted to the circumstances of the kharif crop, for cutting is always going on, and there is on one hand great danger of speculation, and on the other hand an attempt by the owner to supervise the harvesting operations causes constant annoyance to the tenant. The rabi crop is generally divided on the threshing-floor, but by special agreement appraisement is sometimes made for the rabi also.

In Attock Tahsil a large proportion of tenants are *maharr-dárs* or occupancy tenants, whose rents are fixed, chiefly in cash. The tenants-at-will are often owners or occupancy tenants of other plots of land in the same village. Their rents are customary, varied especially in the Chhachh by competition. The very varying degrees of fertility in the different circles cause corresponding variations in the rent rates. *Chahi* rates vary little from circle to circle notwithstanding the marked superiority of the Chhachh well cultivation. But, as a rule, kind rents are taken for the best well lands in the Chhachh, when let to tenants-at-will. It is a curious feature of this tahsil that generally speaking occupancy tenants and tenants-at-will pay the same kind and cash rents.

In Tallagang the share of the produce taken by the owner is usually on unirrigated lands one-third. The percentage on irrigated lands is a little higher, being on an average about 40 per cent. The right to take a share of the straw is recorded in about 2 acres in every 5, but is not in practice often exercised. Even when a share of the straw is taken it is often merely one *chilli* of wheat straw per plough, with generally a full share of the more valuable straw of the pulses and of *charri*. In the rest of the Awánkári in Pindigheb Tahsil the ordinary rate is two-fifths, but one-third is common. In the 'Makhad iláka the ordinary rate is one-third, but there are whole villages on which one-fifth is paid, while one-fourth is quite a common rental. The tenants of the Jandál pay two-fifths on the best land, and one-third on distant and inferior lands. In the Pindigheb Sil the rent rates vary from village to village with bewildering variations. Generally speaking the Jodhra owners collect one-half in the eastern villages, the rate falling to two-fifths towards the west. It is everywhere common to find rates of from one-third to one-fifth fixed on newly broken upland, or on land newly embanked. The really strong owners fixed all their rents at one-half, and have no difficulty in finding tenants. In the Fattah Jang Tahsil any rent lower than two-fifths produce is quite abnormal, and needs special explanation in each case. The rent rate in the Sil Soan is always one-half, and in the

CHAP. II.
—
Rents.
Wages and
Prices.

Gheb circle is nearly always one-half. In the Nala the usual rent is one-half but there is a good deal of inferior land on which only two-fifths is taken. The general rule everywhere is that occupancy tenants and tenants-at will pay the same rents. It is the exception for an occupancy tenant to pay less than the full customary rent.

In the Chhachh three-quarters of the tenants pay cash rents but there is a considerable body of tenants paying in kind. The typical Chhachh rate is a half. The rate is generally the same on irrigated and on unirrigated lands. But there are considerable areas along the Indus in the hills about Gorgushli and Malikmala in the outlying portions of Shamsabad and in the corner near Attock where two-fifths one-third and even one-fourth are taken. In the Chhachh though this is not the custom in the rest of the tahsil the proprietor usually takes the same share of the straw as of the grain. The same rates are paid by occupancy tenants as by tenants at will.

In the Sarwala circle the customary rent is one-third of the grain and the tenant keeps the straw except in the case of fodder crops which are divided in accordance with the grain rates. On *chahli dli* and *silib* lands the owner's share is a half. But there are variations from these average rates.

In the sandy tracts four or five miles away from the village site and beyond the reach of even drinking water the landlord is glad enough to take one fourth or even one-fifth of the grain. Round the village site and especially in the firmer soils along the Haro two-fifths is sometimes taken, especially in Khattar villages and in the two large estates of Bariar and Shakardarra owned by Sirdar Nawab Khan Khattar of Dreg in Fattel Jung even more is collected. In his villages for instance land which would ordinarily pay one third pays two-fifths and land which in ordinary Khattar hands would pay two-fifths pays one half but rents are here under the proprietor's orders always wrongly stated and the records on the subject are not trustworthy. The upward tendency in these two villages is an interesting example of the breakdown of customary rents. The change has been brought about slowly and at the cost of the extermination of the occupancy tenants of whom now not one remains in Bariar and but few in Shakardarra. Sirdar Nawab Khan's rents are always spoken of by other landlords as exceptional but there are indications that in one or two villages near Campbellpur the proprietors are endeavouring to raise rents from one-third to two-fifths. At present however one third is the prevailing rate.

In the Nala a half is the rate on *dli* and *silib* lands. Elsewhere the general rate is two-fifths and the tenant keeps the straw as in the Sarwala. In the Pangkatta tract the rate is half and in the poor villages to the west of the circle one-third. In some Khattar villages also half is taken. On the whole the rents of tenants at will are fairly evenly divided between half, two-fifths and one-third.

For ease of reference the average rents paid in each assessment circle are collected in the statement below —

CHAP II, B
Rents,
Wages and
Prices

Circle	RENTS PAID ON	
	Irrigated lands	Unirrigated lands
Chhachh	$\frac{1}{2}$	$\frac{1}{2}$
Sarwála	$\frac{1}{2}$	$\frac{1}{3}$
Nala	$\frac{1}{2}$	$\frac{2}{5}$
Fatteh Jang Nala		$\frac{1}{2}, \frac{2}{5}$
Gheb		$\frac{1}{2}, \frac{1}{2}$
Sil Soan		$\frac{1}{2}$
Jandál	..	$\frac{2}{5}, \frac{1}{3}$
Makhad		$\frac{1}{3}$
Sil		$\frac{1}{2}, \frac{2}{5}$
Tallagang	$\frac{2}{5}$	$\frac{1}{3}$

There are practically no true cash rents or fixed produce cash rents in Tallagang. The occupancy tenants who pay cash rents nearly all pay at revenue rates, *plus* a few pice or annas per rupee as *mālāna* and are to all intents and purposes proprietors. The area they hold is small.

In Pindigheb and Fatteh Jang cash rents are equally rare. With few exceptions the cash rents recorded are not genuine competition cash rents at all, and amount to little more than the present land revenue and cesses. There are always a certain number of holdings in which the occupants are recorded as paying only the land revenue, or a small cash rental, and the total of these is the total of the areas under cash rents. The cash rents paid on irrigated soils are an exception to the above and are genuine cash rents. In the Fatteh Jang Nala cash rents are common on the best wells, Rs 2 per kanal, or Rs 16 per acre, being the usual annual rent. On a few superior wells as much as Rs 3 per kanal is taken.

It is only in Attock tahsil, and especially in the Chhachh, that cash rents become of real importance. The proportion of the *chāhī*, *ābī* and unirrigated areas held by tenants-at-will paying cash is shown below —

Circle	Chāhī	Abī	Bārānī
Chhachh	$\frac{1}{18}$	—	$\frac{1}{7}$
Sarwála	$\frac{1}{8}$		$\frac{1}{33}$
Nala	$\frac{1}{6}$	$\frac{1}{7}$	$\frac{1}{50}$

CHAP. II. B.

Rents.
Wages and
Prices.

The same cash rents are paid by occupancy tenants as by tenants-at will. The best wells in the Chhachh are cultivated by tenants-at will on kind rents. For the rest the rent rates are much the same in all circles. As a rule Rs 16 is the lowest rent taken anywhere from a tenant of well lands. In the Chhachh cash rents on wells run from Rs 16 to Rs 20 per acre. The average is about Rs. 17-8-0. The averages for the Sarwala and Nala wells are Rs. 16 and Rs 17-4-0 respectively. The cash rents on the Nala *dh* vary very much. The best Wah and Hasan Abdal lands are rented at Rs 32 per acre. The average for the poorer *dh* is about Rs 15 12 0 the acre and for the better lands about Rs. 21. The latter is the average of the *dh* lands in Wah and Hasan Abdal which are more than half the total. More than half the large *khani* area cultivated by tenants at will in the Chhachh is cash rented. The average rent is in the Chhachh Rs 2 in the Sarwala Re 1 and in the Nala a little under Re. 1. *Said* lands rent for from Rs 3 to Rs 4 per acre.

The rents of *mokur* *dh* will be mentioned later on. They are found chiefly on well lands. Those who paid a lump sum down at the time their rights were created pay from Rs 8 to Rs 12 an acre. For others a common rate is Rs 16 per acre. Many of their rents were fixed by contract.

There is no apparent tendency for cash rents to displace produce rents.

Wages

Statistics of the wages of skilled and unskilled labour taken from the Punjab Administration Reports are given in Table 20 of the second volume. They show that the force of skilled labour rose between 1880 and 1885 and again in 1895 but has since remained constant at a maximum of 8 annas and a minimum of 6 annas. Similarly the wages of unskilled labour rose in 1885 but has since remained constant at a maximum of 3 annas per day and a minimum of annas 2. The figures cannot be considered trustworthy. All that can be said is that the wages of labour both skilled and unskilled have for long shown and still show a tendency to rise with the general rise of prices but not to the same extent. There are no large labour centres in the District. The change is a very gradual one and is not affected by temporary fluctuations in the prices of common food grain. Much of the labour is supplied by the agricultural population, and is not affected by the selling value of grain.

Village
manuals

The village manuals have already been described at pages 98 to 100. The customary payment made to them varies very much. They have been accurately calculated for each taluk in the various annual reports. The chief demand for whom payments are made is the *kh* (blacksmith) *farshi* (carpenter) and *kh* (carpenter). The *kh* per (or *kh*) frequently receives a *kh* too. The *kh* (or *kh*) and the *kh* (or *kh*) are often paid out of the *kh* but by no means invariably.

There is no common standard of payment In Tallagang the payments to *kamins* are always partly and sometimes wholly calculated at so much per plough A very rough estimate gives 2,500 sérs as the total yield of a plough for both harvests There are very few *loháns*, the *tarkhán* being blacksmith as well as carpenter, but in that case he takes double fees The almost universal rate is for each *kamin* $1\frac{1}{2}$ sérs per local maund of 60 sérs or $2\frac{1}{2}$ per cent of the total produce In addition there are certain miscellaneous payments per plough (one or two sérs of cotton, a basket of *bājia* ears, and a few sheaves of wheat, and so on) amounting, on the whole, for *lohán* and *tarkhán* together to about 39 sérs per plough, or a little more than $1\frac{1}{2}$ per cent of the gross produce The total, therefore, for these two *kamins* is in this tahsil $6\frac{1}{2}$ per cent *Musallís* are not kept as regular *kamins* in Tallagang The *lohán* very rarely receives any payment on well lands, as he is not concerned in the upkeep of the well and its appurtenances, but his place is taken by the *kumhán* or potter, who provides the pots for the well wheel, and whose dues are about the same as those of the *tarkhán*. The *tarkhán* and *kumhán* on wells each take $1\frac{1}{2}$ sérs per maund of 60 sérs or $2\frac{1}{2}$ per cent gross produce, as on *bánán* lands, and in addition certain miscellaneous dues *per well*, e.g., *bājia* ears equal to about 6 sérs grain, 4 sérs cotton, one or two *kúáris* (or irrigation plot) of tobacco and garden stuff, and wheat equal to about 6 sérs The total dues for each *kamin* on well lands in Tallagang are about $3\frac{1}{2}$ per cent gross produce It is not common in Tallagang to pay the other *kamins* such as the shoemaker, barber and washerman from the gross produce

In Pindigheb and Fatteh Jang, as in Tallagang, one man often combines the duties of *lohán* and of *tarkhán* and gets a double share The potter is only paid on wells, and not invariably then, for on some wells the pots are bought when wanted The dues of the potter are the same as for the other menials Only two menials are paid on any one kind of land In every circle grain dues are paid from the common heap, and generally in terms of the total produce In Makhad, however, the dues among Patháns are paid per plough without ostensible reference to the amount of the total produce In reality the share of produce is nowhere fixed, but varies with the status of the proprietor and the character of the harvest In addition to the grain dues a few sheaves of wheat, or a lapful of *bājia* heads, or a bundle of maize are always given, and these are always given as a rate per plough and are not a definite share of the whole stock The Khattar villages are peculiar in weighing their grain, using standard weights, and do not use grain measures Villages owned by Bugdiál Awáns always give a share which is practically equivalent to one sér per maund, and this practice prevails in all Bugdiál villages in all circles of Pindigheb The dues of a single *kamin* vary from circle to circle In the Fatteh Jang Nala and in

CHAP II.B.

Rents,
Wages and
Prices

the Jandāl the average rate is $1\frac{1}{2}$ per cent of the gross produce. In the Sil Soan 2 per cent is given and in the Gheba and Sil Circle $2\frac{1}{2}$ per cent for each *lamin*. The Pathāns of Makhad give eight to ten sērs per *lamin* at each harvest per plough. This works out at about $2\frac{1}{2}$ per cent of the total produce to each menial. In addition to the dues of the two *lamins* always employed about 1 per cent is paid to the sweeper (*murālli*). The shoemaker and barber are often paid out of the common heap but by no means invariably. Their dues are about 1 per cent. About 2 per cent of the produce is paid to the outside labour called in to help at harvest time. In Attock Tahsil nearly every village has some different standard for measuring the dues of menials. The plough and percentages of the gross produce are the commonest measures. The fact is that there is no regular scale fixed. When the harvest is full, the allowances are liberal when it is poor they dwindle to a nominal amount. On an average the *tarkhdn* and the *lohār* get each about $2\frac{1}{2}$ per cent of the total produce. In the Chhachh there is a distinct tendency to leave out the *lohār* and pay him directly for work done. In good years the tenant does the reaping himself but in good years a reaper is often employed and gets 5 per cent of the gross produce. When a reaper is not called in the *murālli* often gets an allowance amounting to from 5 to 6 per cent of the total produce. In all tahsils there is a distinct tendency for these customary grain payments to be commuted into cash but the change is going on very slowly.

Price of
staple food
grains.

The retail prices at head-quarters of the principal grains are shown in Table 26 of the statistical volume (Part B) from which the prices of wheat and *ajrā* the food staples of the District are extracted. Prices are stated in seers per rupee.

	1890	1901	1903	1904	1907	1908	1909	1910	1901	1902	1903	1904	1905	1906	1907
Wheat	10	1	1	1	8	11	17	11	11	12	13	1	16	15	14
Bājra	11	20	1	21	8	12	20	13	15	16	19	14	14	1	1

The prices are those prevailing on the 1st of January in each year. These figures show very clearly the chief cause of variation in prices. In the good years 1894, 1896, 1899 prices were unusually low and in the years of scarcity 1896, 1897, 1900, 1901 the rates were very high. Communications are bad and much of the District is very badly served with railways. The export trade is small and has only a slight direct influence on the pitch of prices. Generally prices rise at once on the first sign of scarcity but only gradually fall in more prosperous times and never quite regain their former level.

Campbellpur prices are not quite a fair test of the general District rates Tallagang wheat never finds its way to head-quarters, and communications south of the Kala Chitta are with Rawálpindi, Gujar Khan and Chakwál rather than with Campbellpur.

Within the last 25 years prices have risen here, as elsewhere In Tallagang the rise is from 30 to 36 per cent, and in Pindigheb and Fattah Jang about 20 per cent The recorded rise of kharif prices is greater in Pindigheb and of rabi prices in Fattah Jang The rise in the prices of wheat and of *tánámíná*, the principal crops sold, is on the whole somewhat less than the all-round rise of prices In Attock the all-round rise in prices is 34 per cent Wheat which is the chief food staple, and also the principal crop grown for sale, has risen in price 25 per cent

In this rise the improvement of communications, and especially the opening of railways, have played a great part The rise is greatest in Tallagang, the most backward tahsil, where, although the improvement in communications with the outer world has been no greater than elsewhere, yet the general rise in prices, caused by the extension of railways and by the development of the export trade, would naturally have a greater effect In 1885 it was expected that the opening of the railway would depress prices in Attock Tahsil, but this gloomy belief was never justified In addition to raising prices improved communications have tended to steady them, and there is no likelihood that the prices of cereals will again fall to any great extent

Section C—Forests.

The District is very badly wooded, and, with one exception, the forests are forests only in name Reserved Forests number 8 and cover 218 square miles There are no Protected Forests The Unclassed Forests, in number 36, extend to 142 square miles The following statements give the names and areas of each forest in the district —

RESERVES

Name of Reserve	Tahsils	Area in acres
Kala Chitta	Attock, Pindigheb, Fattah Jang	93,194
Kheri Mar	Attock	2,829
Kawa Ghar		3,725
Kaulial		1,207
Khairi Murat		13,267
Mari		7,508
Kot Khalán		2,223
Chinjí		15,009

CHAP. II, C
Forests.

Unclassed Forests

Tahsil	Name of rakh.	Area in acres.	Tahsil area	Management
Attock	Attock	4791	416.81	Deputy Commissioner Forest Dept
Fatteh Jang	Dagra Dhungi	268	51.16	"
Pindigheb	M khal	624	939.633	"
	Utrar	7,851		"
	J lbi	829		"
	T win	8,717		"
	Rakh Dook Mill	7,220		"
	Naka Kalan	1,442		"
	Gokhi	1,001		"
	Torabera	2,010		"
	Saulian	4,157		"
	Chhatttri	7,609		"
	Trap Narain	68		"
	G lial	10,993		"
	Kot Chajji	749		"
	Jalwal A	339		"
	Jalwal B	1,057		"
	Arauwai	670		"
	Mán	3,571		"
Tall gang	Chl gi	11	707.075	"
	Nakk Kahut	1,825		Deputy Commissioner
	Chak Wahán	717		"
	Kalra	272		"
	Bari Bámeshab	1,415		"
	S thwahan	1,074		"
	Amánpur	1,337		"
	N rianwáli	2,332		"
	Bhagur	1,313		"
	Uchri	701		"
	D ndi	607		"
	D twál Kalán	526		"
	Nára	520		"
	F izanwáli	1,031		"
	Jh ntia	225		"

For purposes of forest administration the Attock, Fatteh Jang and Pindigheb Tahsils are included in the Rawalpindi Forest Division and Tallagang Tahsil is included in the Helum Forest Division. The control of the Divisional Forest Officer Rawalpindi extends to 5 Reserves, 17 Unclassed Forests in Pindigheb and to 2 Unclassed Forests in Fatteh Jang but proposals have been made to Government to transfer the Unclassed Forests of Pindigheb to the direct control of the Deputy Commissioner. Of the Forests under the Rawalpindi Divisional Forest Officer the Kala Chitta alone is of any importance. By far the greater portion of it is in Attock Tahsil but it also extends into Pindigheb and Fatteh Jang and almost 3000 acres are in Rawalpindi. Its area is distributed approximately as follows among the several tahsils in which it lies —

	Acres
Attock	57 179
Pindigheb	27 641
Fatteh Jang	10 614
Rawalpindi	2 600
Total	98 194

It owes its origin to the assertion, at the first regular settlement of the District, of the right of Government to the extensive waste land, which from early historic times has been regarded as State property under every dynasty which has ruled the Punjab. Waste sufficient for the pastoral and domestic requirements of each village in the tract was marked off, and the remainder reserved as State property. These proceedings resulted in a tentative demarcation in 1865 of an area estimated at 111,053 acres as a Government *rakh* under the control of the Deputy Commissioner. In 1879 the whole area, estimated at 109,787 acres, was constituted a protected forest under the Forest Act, and in 1882 the actual area of the *rakh* was found by the Survey of India to be 98,575. During Revised Settlement 5,381 acres were excluded from the *rakh*, and in 1890 the remainder, comprising 93,194 acres, was created a reserved forest under the Act. The portions situate in Attock, Fattah Jang and Rawalpindi Tahsils were placed under the control of the Forest Department in 1871, and the Pindigheb portion in 1887. The entire forest was surveyed by the Survey of India in 1880 to 1882, and maps on a scale of 4 inches = 1 mile prepared. On the north the range is of limestone formation, on the south of sandstone. The principal characteristics of the climate are aridity, great heat in summer, and a considerable degree of cold in winter with occasional occurrence of early spring frosts, sufficiently severe to cause some injury to the indigenous tree-growth, even when in a fairly advanced stage of development. Snow, sometimes, though rarely, falls.

In the early part of 1892 snow lay for some time to a depth of several feet on the higher peaks and ridges. There is no heavy timber. The forest presents essentially the appearance and characteristics of coppice growth composed chiefly of the wild olive, with *phulahr* and *sarnatha* as the chief auxiliary species. The undergrowth is nowhere dense, and consists mainly of *sarnatha*, *bhehar*, *garanda*, *patahr* and *bher*.

In respect of character and condition of the growing stock, the forest falls into three conspicuously marked natural divisions, determined mainly by the combined influence of geological formation and aspect. The tract north of the main ridge, which is by far the best wooded, is covered with olive forest *par excellence*. The slopes with a southern aspect are generally sparsely wooded, but in the valleys and on the northern slopes the forest growth is often dense, though generally rather open. The age of the existing stock varies considerably, the age and size of the trees being greatest in the west, and diminishing eastwards.

In the tract south of the main ridge the predominating species is *phulahr* (*Acacia modesta*). The most prominent feature of this tract as compared with the northern tract is the sparseness of the tree-growth. The hills often have a somewhat barren appearance. In the sandstone region the forest growth is merely a miserable,

CHAP. II. C.
Forests.

scanty scrub jungle composed mainly of very stunted much injured *phulahi* bushes associated with a poor growth of *Salvidora* and *Capparis*

The only kinds of rights adverse to Government existing in and over the forest are rights of way and water rights of pasture and rights of grass-cutting 10 534 acres are burdened with rights of pasture and grass cutting These rights are appendant to 21 adjoining villages and may be exercised only in respect of the villagers own domestic requirements, and not for sale and only in respect of animals which are *bona fide* the property of members of the right holding village communities Elephants camels and pigs are specially excluded from the forest pasturage The right of pasture is further subject to pre-payment of half yearly fees, the rates of which are liable to quinquennial revision by Government and the maximum number of animals of each kind entitled to forest pasture has been fixed at twice the number actually in possession of the right holding communities at the time of enumeration during the forest settlement The pasture rates in force at present (1907) and the maximum number of animals entitled to pasture are as follows —

Kind of animal	Current half yearly fees.	Maximum number entitled to forest pasture	Remark
Buffaloes	4 annas	1 120	No pasture fee is chargeable for young at foot.
Cows and Bullocks	" "	10 71	
Horses mule and donkey	2	1 003	
Goats	1 anna	14,502	
Sheep	3 pies	12 401	

Government has reserved the power to change the localities of the grazing grounds within certain definite limits provided a certain minimum area be uninterruptedly maintained for exercise of the pasture and grass cutting rights The right to cut grass may be exercised by each of the 21 right holding villages only within the locality set apart from time to time for pasture of its own flocks and herds

The only produce utilised is firewood cattle fodder (grass and tree leaves), and to a small extent also timber gum of *Acacia* and stone for building and manufacture of lime Firewood is the chief item The principal market for the produce is Rawalpindi, where firewood and grass are always in great demand and not readily obtainable at moderate cost from any other source of supply It is probable that Rawalpindi could always dispense

of the entire annual fuel outturn of the forest, but large quantities of the Kala Chitta firewood are consumed in the minor markets of Campbellpur, Fatteh Jang, Attock, Hazro, Hasan Abdál, etc. All these markets are situated within twelve miles of the forest boundary, except Hazro and Hasan Abdál, which are a few miles further away. Communications are excellent, and most of the roads are in direct communication with the railway system. The eastern part of the forest is traversed by three roads connecting Fatteh Jang, on the Khushálgarh branch railway, with Sarai Kála, Campbellpur and Hasan Abdál on the main line of the North-Western Railway. The Makhad to Attock road traverses the broadest part of the forest, and in the extreme west, near the bank of the Indus, is the road of the Customs Department. A few miles to the west of Fatteh Jang another road, leading from the Gaggan railway station to the village of Jabbi, crosses the forest and connects the Khushálgarh branch railway with the Fatteh Jang-Campbellpur road. Recently a good road has been constructed through the heart of the forest from Jhalár on the southern border to Akhori on the north.

In addition to these roads many tracks traverse the forest from south to north, and although rough and stony, they are mostly fit for laden beasts of burden.

The system of exploitation is by annual regeneration-fellings. About half the forest is not in a condition suitable for exploitation. Elsewhere fellings are executed from November to February, 20 standards per acre being reserved with the object of seed production. Improvement fellings and thinnings are not needed. Regeneration is secured by the system of coppice with standards. Vigorous coppicing power is retained by *phulahi* and olive up to a great age. The primary aims of management are the permanent satisfaction of the pastoral requirements of the rightholders, the production of wood suited to the local demand and to the requirements of the neighbouring markets, and the expansion of the commercial value of the forest. The injury done to the forest by fire is too rare and insignificant to be worthy of mention.

The other reserves of the Rawalpindi Division are very poor indeed. Kawagai is leased to the Camel Corps at Campbellpur for grass on an annual lease of Rs 1,000. The Khairi-Muiat is the largest of these reserves. It is not burdened with rights, but the forest produce is so scanty that exploitation has never been possible, and there is no prospect of the forest being worked for a long time to come.

These reserves are bare hills with here and there a few olive and acacia trees and a little grass.

The remaining forests are high, barren, pebble ridges, the bottoms of stony ravines with the steep banks on either side, or long strips of bare rocks. Some of them have a little stunted

Other
reserves
of the
Rawalpindi
Division

Unclassed
Forests

CHAP. II. C.

Forests.

phulahi and some scrub jungle but nowhere is there any appreciable amount of wood. There is no reproduction anywhere and protection leads to nothing in the way of improvement. A few have some good grass after rain but generally grazing is poor. Leases are sold every year. Except in the Reserves grazing of all animals is permitted on payment of fees.

Some of the *rakhs* contain a little culturable land. Patches here and there are leased out for cultivation. Forest management gives little trouble. The people have plenty of grazing and do not encroach much on the forests. The village grazing lands which are often valuable and well wooded are not seldom the subject of violent disputes between the owners and tenants.

All the large landowners make their own *rakhs* in which they carefully preserve the wood and grass and allow no one to trespass. It is remarkable to see what an effective control the strong landowners have over their *rakhs* and how great a change is produced in a few years by strict preservation. These *rakhs* are very unpopular with tenants and are often made the subject of violent complaints so much so that useful village *rakhs* have sometimes been thrown open to grazing and ruined by administrative orders. It is in general unwise to interfere with a work, which is in the main useful and which though a trouble to tenants is beneficial to the best interests of the countryside.

Chirdjiks

An account of the district grazing resources would be incomplete without a reference to the *chirdjiks* of Pindigheb Fattah Jung and Tallaganj Tahsils. These are areas which were at Revised Settlement set aside by the people themselves for the grazing of the village cattle. Their areas and other particulars are given in the *wajih-ul-arz* of each village. It was agreed that they would never be brought under cultivation but would be enjoyed by all the inhabitants of the village whether owners, tenants or *kamin*. These areas were generally the portions of the waste then most suitable for grazing, often they were the bottoms of ravines or stretches of land which received moisture. When they were closed as *chirdjiks* their reservation caused no inconvenience each man having already as much land as he could with ease cultivate. But with the increase of population an extension of cultivation became imperative and the best portions of the waste came under the plough. As every one was anxious to extend his cultivation no one objected to the *chirdjiks* being broken into and much of these closed areas have now been broken up. This new cultivation is often the cause of violent disputes. In some villages the non-proprietary body is willing that the restriction on the *chirdjiks* should be removed elsewhere it is objectionable on the many names of the grazing grounds. When the owners fall out and especially in the Lathan Sikhs it is a favorite method of annoyance for one man to apply to have the other turned out from the land he has broken up from the

chūāgāh In M Nariara a typical Pathan case occurred. A prominent owner immediately after settlement broke up a great deal of the *chūāgāh* and sold the various fields to certain owners in the village. A few years later he applied to have them turned out of the land which he had sold to them, and on their eviction himself entered into possession. In many cases these *chūāgāhs* exist only as entries in the Revenue Records. If they had been kept up as grazing grounds, they would have been exceedingly useful, but now their retention is chiefly a source of dispute and annoyance.

The Tallagang Reserved Forests lie along the skirts of the Salt Range, the Unclassed Forests chiefly along the Chakwal border and on the line of the Soan. They consist for the most part of blocks of broken waste ground, sometimes of insignificant size, cut off from villages which at the time of their formation were thought to have more waste than they required. The reserves are fairly wooded with shrubs and stunted trees but timber trees are almost always very rare indeed, while many of the *raḥls* produce practically nothing but grass and sometimes very little of that.

Tallagang
Forests

The following remarks are taken with some alterations from Mr Talbot's Jhelum Gazetteer.

Our present *raḥls* had predecessors before British rule in the reservations, chiefly for sport, of the Janjua Chiefs, and the Sikh Kādārs, whose example was followed in the unauthorised appropriations of waste with which the Customs official accompanied their assumption of control over the Salt Mines in the early years after annexation. The earliest reservations on a large scale were not, however, effected until the first Regular Settlement, when, partly as a solution of a series of bitter quarrels regarding the ownership of the hills, but partly also for climatic reasons, and to provide a reserve of wood and fodder, a large area of hill waste was demarcated by the Settlement Officer and declared to be Government Forest, it was also notified that Government reserved the right of appropriating, when and wherever it might be found necessary, all uncultivated land in excess of three times the amount of cultivation. It was on this principle that the Deputy Commissioner acted in carrying out the instructions issued in 1864 for a general demarcation of excessive waste in this district, which resulted in large additions to the old reserves, and the creation of a number of new ones. In the case of the more important hill *raḥls* the reservations, though sound on the whole, were faulty in detail, while in the plains the work was carried out with a great want of discrimination. Serious hardship resulted, and in 1875 the evils of the system in force attracting attention, Mr Thomson was appointed to deal with the whole question as Forest Settlement Officer, his work resulted in the restoration of several minor *raḥls* to the estates from which they had been taken. Special rights and privileges were carefully enquired into and recorded, and recommendations made in regard to grazing, fuel, access to water-sources, and the like, it is largely because his recommendations were subsequently

CHAPTER C. Forests.

lost sight of that it was found necessary to go into the matter of the management of the forests again at the recent settlement.

As a result of the recent enquiry during the settlement of Jhelum District the following orders were passed by the Local Government —

Management — In regard to the Unclassed Forests in the plains it has been decided that they will be managed by the Deputy Commissioner under the rules under the Punjab Laws Act, and not by the Forest Department as the interests involved in the management of these *rakhs* are purely local, and they do not lend themselves to afforestation.

Grazing — The following principles are to be observed as far as possible, in the management of the grazing in the hill *rakhs* those *rakhs* being set apart which can be wholly and strictly closed, two-thirds of the others should be open for nine months of the year and one-third should be closed to grazing throughout the year, but open to grass-cutting when necessary camels and goats being excluded from half the open area the grazing value of the *rakhs* to be assessed for five years and the grazing to be leased to the villages of the neighbourhood other villages being allowed to graze only on permit or payment of fees. The grazing assessment of a village may be distributed over the village as a whole or the lease may be held on behalf of the estate by one or a few of the villages if that is preferred in case of a breakdown of the system here sketched (and it is doubtful how far it is practical) if it becomes necessary to lease to individuals instead of to villages the lessee should be carefully selected and should never be a mere speculator and on no account should the old system of auction sales be reverted to.

The unclassified plains *rakhs* will be offered on five-years grazing leases to the neighbouring villages in case of breakdown the remarks as to the selection of lessees above will be applicable, but in these cases there should be no difficulty.

The authorized scale of grazing fees is as follows —

Detail	Maximum rent chargeable by lessee if grazing contract	For permit and departmentally when closed area are temporarily opened.
Cows	10 annas	1 anna
Buffaloes	6	4 annas
Horses and mules	4	5
Cows and bullocks	1 anna	1 a
Goats	2 annas	2 a
Camels	1 anna	
Sheep	1	
Goats and sheep	2 annas	10 annas

Note — Young stock charge half the cattle belonging to cultivators and those with no permanent village abodes.

Firewood from the hill *rahs* is to be obtained on permits, to be issued at or near the spot, at the following rates —

Camel-load, 6 annas, bullock or mule-load, 4 annas; donkey load, 2 annas, head-load, $1\frac{1}{2}$ annas for thick wood and 1 anna for brushwood.

These rates are equivalent to about 1 anna per maund, *plus* of course the labour and cost of collection and carriage.

Sale of wood thus procured is prohibited; and no cutting instrument is allowed within a *rahs*

The plains *rahs* contain little wood, dry wood may be collected by persons using the *rahs*, subject to the warning that in case of wilful damage to green wood, the system of leasing the grazing to the villages will be suspended

Wood for ploughs -- Trees fit for ploughs will be marked by the Forest Officer, and persons wanting wood for ploughs can take out a permit and select one of the marked trees, to be cut in the presence of the Forest Guard. The rates of payment will be 4 annas for large ploughs and $2\frac{1}{2}$ annas for small ones

The plan of cutting and storing wood for ploughs for sale at convenient centres will be tried at the same time.

Forest fires — These are very rare, but when they do occur the area damaged will be strictly closed for five years, the dead wood being cut down at once and sold by auction to the highest bidder

Bad Boundaries, etc — A report regarding the amendment of bad boundaries, provision of access to springs was made, and, as far as possible, all reasonable grievances of this kind have been redressed

Section D — Mines and Mineral Resources

The District is not at all rich in minerals. No appreciable proportion of the population is engaged in mining.

Lignite is occasionally met with in small quantities in the ^{Coal.} Khairi Murat Range, and an inferior description of anthracite is found in small quantities in the Pindigheb Tahsil, near the banks of the Indus. True coal, and not lignite, has been found in several spots on the north side of the Kala Chitta, notably near the villages of Mungi, Choi, Bāgh Nilāb and Soghānda Bāta, where it was worked by the North-Western Railway. It is found in wedge-shaped pockets or small seams, which, when followed up, gradually taper out and disappear in shale. Some of these pockets at Choi and Soghānda Bāta are in the hillsides, while others are in pits from 10 to 50 feet below the surface. The outcrops generally, but not always, occur in water-courses, the scour of

CHAP. II. D
Mines and
Mineral
Resources.

the water having exposed shale, which on being followed up leads to coal. The coal is very friable and rapidly crumbles to dust when exposed to the air. This is always the case with surface coal the superincumbent strata being necessary to solidify it.

In 1882-83 several borings were made in the hills and also in the valley of the Haro. But after the surface shale and coal were exhausted nothing was found but hard compact limestone in the hills and sand, shingle and other alluvial deposits in the valley. A large quantity of the coal dust was mixed with cow dung and compressed into cakes and so used for burning lime and *surlhi* for which it was found cheaper than either firewood or charcoal. The coal was also largely used in the smithies and other works connected with the erection of the Attock bridge. A ton was sent to the Rawalpindi Gasworks where it yielded from 7 000 to 8 000 cubic feet of gas and 13 cwt of coke which was considered a very favourable result. Coal is now worked only in the small pockets and seams on the northern slopes of the Kala Chitta. These are all very small undertakings with no effect on the economic condition of the District.

Gold.

Gold is found in the Indus and in the beds of various streams tributaries of the Indus. The Reshi, the Sii and most of the large torrent beds in Tallagang are all the scenes of gold washing but the profits are very meagre and are already heavily taxed. The industry is carried on almost always by men of low caste though in one village of Tallagang the ordinary land-owning classes also engage in it. The work is hard, the outturn precarious and the average profits very small.

In the Attock Tahsil gold is found on the banks of the Indus and the right to extract the precious metal is granted yearly to a contractor. Rupees 81 was paid for this right in March 1907. Gold is also found on the banks of the Rassi Sii and other streams in other parts of the District.

In Pindigheb licenses are issued at a fixed rate per "Dhruu".

The mode of extraction is simple. 10 or 12 lbs. weight of the sand is placed in a shallow basin shaped tray called in the east a *Paratra* and elsewhere a "Dhruu" and this is repeatedly washed the water and the light sand being repeatedly thrown off until a dark deposit with minute shining specks of gold in it is left. Mercury is then added to this which unites with the gold grains to form a small nodule. The mercury is then detached by the heat of a fire and a small globe of gold remains. The "Dhruus" are generally owned by one person and the gold washing is done for him by paid labourers who get a share of the profits which varies from Rs. 1 per dhruu down to nothing at all when no gold is obtained. The average does not exceed Rs. 6 or Rs. 7 a month.

and gold-washing is now less common than it once was, as more permanent employment and certain return is to be got in many forms of ordinary daily labour, the rate of remuneration for which has risen greatly of late years

Petroleum is found in small quantities in the Kala Chitta and its immediate vicinity. It was worked only at Sadkál, on the south of the Kala Chitta, three miles from Fattah Jang, on the road from that place to Campbellpur. Borings were first made in 1870, when a well was sunk at Sadkál. Later five borings were made, each $4\frac{1}{2}$ inches in diameter, of depths varying from 50 to 100 feet. The oil was drawn out in small dipping tubes with-ropes, bringing up about 2 pints of mixed oil and water. This was thrown into a cistern, from the bottom of which the heavier water was drawn off, leaving the oil above. For the first eight years the average outturn of oil was about 30 maunds per diem, but from 1878 the quantity of oil obtained from the wells gradually decreased, and the outturn fell to about 1,000 gallons per year. Attempts to increase the output by deepening one boring and sinking another to the depth of 800 feet did not lead to any appreciable difference in the quantity of oil obtained annually. No distilling or purifying operations were performed. The oil was sold in its raw state to the Rawalpindi Gas-works, and cost, delivered at Rawalpindi, from Rs 16 to Rs 20 per hundred gallons.

There is now practically no systematic exploitation of the oil-springs, and the annual out-turn is very small.

Petroleum much mixed with water is still to be seen in many holes and depressions in the Kala Chitta, but nowhere appears in workable quantity. In colour the oil is dark green by reflected light, and a bright golden yellow by transmitted light.

Veined marble (*ābri*) is found in the Kawagar hill. It is used to be worked into cups and other ornamental objects, but the industry appears to have died out, probably because of the great cost on account of the hardness of the stone and the absence of skilled labour. The pillars in the garden of Bairám Khán at Attock are made of this beautiful stone. Mortars and pestles of *ābri* are highly prized.

Limestone is the chief stone of the whole northern portion of the Kala Chitta Range. It is burned by zamindars and contractors under permits granted by the Deputy Conservator of Forests. Most of the kilns are in the Kala Chitta Reserve and are worked by contractors. The chief purchaser is the Public Works Department and preference is given to their contractors. The kilns are limited to the amount of brushwood available. The refuse from the fellings, after the firewood cut has been stacked, is generally used for the kilns. Brushwood cut on the roads under construc-

CHAPTER E.

Arts and
Manufactures

tion is also used. The fees paid vary according to the size of the kilns. Common rates are Rs 9 Rs 10, Rs. 12 Rs 12-8-0 and Rs 20 per kiln. Permits are issued by the Range Officer after sanction by the Divisional Officer. The revenue realised during the past three years and the number of kilns are shown below —

Year	Kilns.	Revenue from Fees
		Rs a. p
1904-5	32	506 8 0
1905-6	21	307 8 0
1906-7	93	1,537 8 0

Section E—Arts and Manufactures

In arts and manufactures the District is poor. There are no factories and no large centres of population. What manufactures are carried on are simply for the satisfaction of the ordinary wants of a purely agricultural population. There is almost no export of manufactured goods and no class of artisans has a reputation outside the district. The only possible exceptions to this rule are the snuff manufacture and shoe making.

Snuff is manufactured in considerable quantities in Hazro chiefly by Aroras and Kashmiris. It is also made in smaller quantities in Makhad and Pindigheb. The Makhad snuff goes across the river into Kohat that of Pindigheb is for purely local disposal the snuff habit being fairly general in the southern tahsils of the District. The chief customers of the Hazro manufacturers are the merchants of Amritsar but a considerable quantity finds its way to Karachi. The whole output is exported through Lawrencepur station. The manufacture is carried on in a very small way and gives employment to only a few people. There is nothing peculiar in the process.

The shoes of Pindigheb have a certain reputation. They are supplied to the surrounding agricultural population and are also exported across the river into the Districts of the North West Frontier Province. But the leather manufactures generally have diminished. Saddlery and shoes are the principal articles made. The former are manufactured in Pindigheb and Latch Jang and cost from Rs 15 to Rs 20.

The other industries are purely village industries. A large number of lacquered legs for bedsteads (*chán párs*) are made by the *tarikháns* of Ikhlás and Kamliár in tahsil Pindigheb. These fetch from annas 12 to Rs 10 for the set of four, and are made of *shasham*, *phulahi* or *khan* wood. *Pihás*, or low chairs, and spinning-wheels are also made by the same class in considerable quantities. The chains cost from Re 1 to Rs 6. Other wooden articles also are constructed for sale in many of the villages.

The *loháns* of Mianwala, Tahsil Pindigheb, make padlocks of iron, and stirrups are made at this village and in several places in Fattēh Jang and at Hasan Abdál. Iron vessels of large size (*kanah*) are made at Makhad, and cost from Rs 1 to Rs 40 according to size. Baking plates are also made there. Reed-matting known as *phur*, is made in some villages in Attock Tahsil, and embroidered shoes, *chappis* and sandals (*kheri*) at Kot, Chauntra, Pindigheb and Hazro.

Country cloth of various kinds is made throughout the district. Blankets are manufactured in considerable quantities in parts of Pindigheb and Fattēh Jang. The barbers of Fattēh Jang and Pindigheb engage in the manufacture of *chhats* and *boris*, or packing bags, which are sold in Rawalpindi, Peshawar, and elsewhere in considerable numbers. Silk work of various kinds is done by the women of the Attock Tahsil especially. *Phúlháns* are made in many places, those of Hazro being the best. The stone of the Kheremár hill, known as *ábri*, is worked into cups and other shapes in Pind Ter and Kawa, neighbouring villages. Soap of a common country kind is made at Fattēh Jang and Makhad.

There is now no manufacture of *luzás*, or earthen-jars, at Fattēh Jang, as there is said to have once been. Oil is manufactured in many villages of the district, especially in Fattēh Jang, and a good deal of it is exported across the Indus.

Mr Lockwood Kipling, Principal of the Lahore School of Art, recorded the following note on some of the industries of the district —

“There seems to be no special manufacture of any kind in this district. Boats are built for use on the Indus at Attock and Makhad. Richly carved *chauháts* for doors and windows are occasionally made as in other parts of the Punjab. From a village near Hasan Abdál some good cotton prints (*abrás*), rough in execution but fairly good in colour, have been procured. But while the district cannot be said to do a regular export trade in any special branch, it must not be imagined there is a total absence of industries. Here, as elsewhere, the cotton weavers complain that their trade suffers from European competition, and it is said they are turning to wool weaving.”

CHAP II F

Section F—Commerce and Trade.

Commerce
and Trade.Tallagang
Tahsil.

The trade of the district is in purely agricultural produce and in a few minor products. There is no trade centre of the whole district as there is in Rawalpindi. The trade of each Tahsil finds its own outlets. The Soan is a barrier to communications between Tallagang and the northern tahsils. In that tahsil Tallagang is the only place with any pretensions to rank as a trade-centre. Formerly the principal trade route used to be to Pind Dadan Khan 50 miles distant. Other routes were to Jand on the Khushalgarh line (18 miles) to Mari (42 miles) and Khushal (10 miles) on the Sind Sagar branch and to Mandra and Gujar Khan on the main North Western Railway line. The Mari Attock Railway now almost touches the north west corner of the tahsil and though the Soan lies between much of the trade of this portion of the district finds its way to Injra station. The other routes are still used but generally the tahsil is but little opened up.

Pindigheb
and Fattch
Jang Tahsil.

Grain chiefly wheat and gram and a few minor products such as woollen goods and wool lacquered woodwork embroidered shoes and women's trousers are the chief exports while timber from the hills, rice and *gur* from down country, *ghī* from the Bar and Lunchi salt cotton goods and the like form the principal articles of import. The trade is entirely in the hands of Hindus the *amindār* who is possessed with the idea that he is disgraced if he goes out of his way to sell his produce to the best advantage depending entirely on the local dealer. Camels and donkeys are the transport animals. Pindigheb and Fattch Jang form a purely agricultural tract with no towns of any size, no large dealers and little trade other than local. Pindigheb used to be the trade centre of much of the Tahsil but it has been left deserted by the railway and what little trade it had is drifting away to Jand which stands close to the land railway station. Basal and Thatta two large villages near Basal station are the centre of the trade in wool and *ghī*. Fattch Jang with a population of 4821 souls is the largest place in the Fattch Jang Tahsil but is only a large village with a few petty shops. It has some special trade in *Urdumra* and vegetable oils but the market is of no importance. In the Soan Chakri and Adhwal are the principal centres of trade but do a small and local business and all foreign exports and imports are conducted through the medium of Gujar Khan. There are many large and rich shopkeepers in the two tahsils, but there are none who are traders as opposed to village money lenders.

Grain is carried to market on camels and donkeys and in the same way reaches the various railway stations to which it is despatched. All the large owners have their own camels with which they bring the grain into their own store houses where the grain is sold from time to time as prices rise favourably or as necessity compels. For fodder there is no market at all except near large villages where a little may be sold to the landless class. So long

as the cattle of owners and tenants are fed every one is satisfied, and in times of distress the owner is expected to give of his stores to his tenants, while in times of plenty he takes as much as he can collect. Imports are much the same as in Tallagang.

Of the railway stations in Fattah Jang and Pindigheb Tahsils, those doing the largest trade are Pind Sultan and Injra. The former exports about 18,000 maunds per annum and imports about 7,000 maunds. The latter exports about 17,000 maunds but imports only about 700 maunds. The total annual value of trade is about 14,000 maunds at Jand, 16,000 maunds at Fattah Jang, 5,000 maunds at Basál and 2,500 maunds at Chauntra. At other stations the volume of trade is insignificant. But these averages are very widely departed from. In years of good harvest, if food-stocks be high, the exports increase enormously, while severe scarcity causes an increase in the imports. Between 1903 and 1905 exports rose from 13,659 maunds to 214,213 maunds. The import trade is small, in general much less than half the exports. A good deal of the minor products are not exported by railways, and not disposed of locally. Reference has already been made to the Paráchas of Makhad. Other commodities, chiefly silk goods, gold threads, gold seals and such like, find no sale in the district. Paráchas also deal largely in hides. The minor products of Pindigheb, shoes, coarse cloth and the like, find their way across the Indus into Kohat. The trade is carried by beasts of burden.

In Attock Tahsil the communications are singularly good. The North-Western Railway runs through the Tahsil from east to west, and is readily accessible from all parts. In consequence, the markets are excellent, and trade is well diffused. Hazro in the Chhachh is a big mercantile centre. Attock and Campbellpur are cantonments and Hasan Abdál has a very considerable grain market. All that is wanted is a good road to connect Campbellpur with the outer world, and this is being arranged for. Without it all commodities, which are not conveyed by train, have to be plodded through the sand on mules or bullocks. Miscellaneous articles of trade are of considerable importance, but the great exports of the district are food-grain and oilseeds. In years of good harvest and favourable prices the exports are considerable. But the grain exports vary very much, and in bad years are inconsiderable. The only crops regularly exported are sugarcane and tobacco. *Gín* goes largely by road across the Indus. Some gram goes from the Sarwála to the Cantonments of the Peshawar District. Tobacco goes from Hasan Abdál and Burhan railway stations and from Hazro through Lawrencepur station. The snuff trade of Hazro is of more than local importance. Consignments are made to Amritsar, Sukkur, Karachi and Kashmir. The Hazro traders have considerable dealings with the inhabitants of independent territories, Swát, Buner, etc. Akhori is a large village with a little business in grain, cloth and salt.

CHAP II, G

Means of
Communication

The chief imports are salt cloth rice, *ghi* turmeric and cotton. Maize is imported from the Swát Canal tract. Cotton is brought from the Chenab Colony as the local production is insufficient to clothe the people. Sugar comes from Jullundur rice and *mish* from Swát, rice from Kangra and *ghi* and turmeric from Hazara.

Miscellaneous exports are women's *paydmas* and shoes made at Hazro and exported to Peshawar and across the frontier and wool blankets and hides. Timber comes from Kashmir hardware from Amritsar and Gujranwala, silk from Jullundur Amritsar and Peshawar and country cloths from Amritsar and Ludhiana.

Goods are conveyed on bullocks mules and camels and in carts which number over a thousand. As usual the bulk of the trade is in the hands of Khatrias and Aroras.

Section G — Means of Communication

Railways

Generally communications are excellent in Attock Tahsil, and either bad or very bad elsewhere.

The North Western Railway main line runs through the Attock Tahsil from east to west and in 1899 was re-aligned to pass through Campbellpur instead of keeping to the waterless tract four miles further north. From Golra in the Rawalpindi district the Rawalpindi Kohat branch takes off from the main line runs through Fattah Jang Tahsil below the Kala Chitta and on through Pindigheb Tahsil to the Indus at Khushalgarh. A light railway continues to Kohat and Thal and a great bridge is now in course of construction across the Indus. Across these two lines the Mari Attock Railway runs from Campbellpur on the north to Sohan Bridge on the south. A few miles south of Campbellpur it runs through the Kala Chitta. At Basal it joins the Kohat line leaving it again at Jand and running south along the edge of the Makhad Circle down to Mianwali.

The following are the stations on the various lines —

Main Line

Tahsil.	Name of Station.	Distance between stations in miles.	Remarks.
Attock	Attock		
	Campbellpur	11	
	Lawrencepur	10	
	Burhan	5	
	Hasan Abdal	6	
	Bu llo	4	

Rawalpindi-Kohat Line.

Tahsil	Name of Station	Distance between stations, in miles.	Remarks
Fateh Jang	Kutabal		
	Fateh Jang	7	
	Gagan	8	
Pindigheb	Chauntra	9	
	Basal	9	These four stations have also been en- tered in the Mari- Attock Line
	Pind Sultan	3	
	Langar	11	
	Jand	3	

Mari-Attock Railway.

Tahsil	Name of Station.	Distance between stations	Remarks
Attock	Campbellpur		
	Kanjur		
Pindigheb	Jhalar	11	From Campbellpur
	Basal	8	These four stations have also been shown in the Rawalpindi- Kohat Line
	Pind Sultan Road	3	
	Langar	11	
	Jand	3	
	Uchhri	9	
	Chhab	10	
	Injra	9	
	Makhad	7	

These railways are not equally valuable as means of communication. Attock Tahsil is exceedingly well served by the main line, which has the rich Chhachh close to it on the north, and the best part of the Nala Circle close on the south. The Mari-Attock Railway has its terminus at Campbellpur, and runs for about 9 miles through the Tahsil. It is not much used by the Attock people, but is gaining greatly in importance now that Campbellpur has become the head-quarters of a district. Some parts of the Sarwala are rather inaccessible from the railway, but generally the Tahsil has excellent railway facilities.

The other lines are primarily strategic and are of very limited commercial importance. The stations are numerous and desolate, but most of them do no goods traffic at all. Only Fateh Jang, Basal, Pind Sultan, Jand and Injra, the last the station for Makhad

CHAP. II.]

Means of
Communi-
cation.

and Tallagang Tahsil are of any importance. Much of both Fattah Jang and Pindigheb Tahsils is completely out of touch with the railway. Pindigheb town itself is unhappily placed at the centre of the railway arc which circles through the Tahsil. All the stations are situated at the same distance of approximately 20 miles from the tahsil head-quarters and all are equally inconvenient of access. The Soan Circle of Fattah Jang is far from any railway and much of the Pindigheb Sil Soan is equally badly placed. But the position of Tallagang is worst of all as no railway passes through any part of the Tahsil. The Mari Attock railway almost touches the north west corner but the Soan lies between it and the rest of the Tahsil and it has done but little to open up the country. In this respect however there has been a considerable improvement within the last 20 years for now railways completely surround the tract (generally it is true with 20 or 30 miles of difficult country between them and its border) while then the nearest railway station was at Jhelum.

The chief effect of railways has been to raise prices. The effect has been most felt in the most backward tracts especially in Tallagang even although there communications are still bad. The gloomy forebodings entertained in 1885 in Attock Tahsil that the extension of the railways would cause a fall in prices have never been realized. Throughout the district the effect has been both to raise and to steady prices.

A proposal at present is on foot to construct a branch line from Basal on the Kohat and Mari Attock lines to Mandra on the main line. This line would pass near both Pindigheb and Tallagang and would open up both these Tahsils. The route is being surveyed.

Roads.

The Kala Chitta and the Soan are serious obstacles to communications and, roughly speaking, the tracts north and south of the Kala Chitta and Soan have their own systems of communications.

The chief connecting roads across the Kala Chitta are the Attock to Makhad road and the roads from Fattah Jang to Campbellpur and to Hasan Abdal. Across the Soan the chief roads are from Pindigheb to Tallagang and to Tawin. Within Attock Tahsil communications except in the Sarwala circle are excellent. The Grand Trunk Road runs parallel with the railway save that it follows the old alignment and does not go down to Campbellpur. From it a new metalled road constructed in 1890-92 branches off at Hatti and connects that important camping ground with Hazro. From Hasan Abdal a metalled road laid down in 1891, runs up to Haripur and Abbottabad. The unmetalled roads except that from Attock to Hazro are what unmetalled roads usually are. Of the minor roads the Attock Makhad road and the Campbellpur Choh road open up the Sarwala to some extent, the

Campbellpur-Fatteh Jang and Hasan Abdal-Fatteh Jang roads do the same office for part of the Nala of both Attock and Fatteh Jang, while in the Chhachh there is the Hazro-Attock road. The Haro is a very serious obstacle to communications within the Tahsil, otherwise it is fairly easy to get from place to place.

In Fatteh Jang and Pindigheb the state of communications can only be described as difficult. The old military road from Rawalpindi to Kohat, which preceded the railway, is close to the latter throughout its length. It is a Provincial Road, roughly metalled in places, but of little importance and use. Between Fatteh Jang and Rawalpindi the old metalled road is entirely deserted by all traffic, even by regiments on the March, and every one follows a short cut by an unmetalled road. The Provincial Road from Attock to Makhad, once made with great labour, recalls the old importance of Makhad, but the steamers have left the Indus, both Attock and Makhad have fallen from state and nothing but the decaying road remains. Unmetalled District Board roads are numerous and bad. The only unmetalled road which can be followed without hesitation by a stranger, is the road from Fatteh Jang through Kot to Pindigheb, and on to Kalabagh on the Indus. The roads of the Pindigheb Tahsil are all bad, mere tracks across the waste, but the Deputy Commissioner has recently made a road fit for wheeled traffic from Tallagang through Pindigheb to Basal Station, and Dâk tongas run from Tallagang. The experiment is interesting and deserves to succeed, but it remains to be seen what encouragement it will receive from the slow-going zamindar of Pindigheb and Tallagang, who has no sympathy with modern methods, and not the least desire to be improved. The railway is the central artery of main traffic and all district roads radiate from the various stations. The Soan circle, however, cut off from the rest of the Fatteh Jang Tahsil by the Khairi Murat and by the treacherous Soan, is most easily accessible from the south of the Rawalpindi Tahsil, of which it originally formed a part. Several fairly good roads traverse it along the Soan running from the Rawalpindi Tahsil towards Chakwâl and Tallagang.

In Tallagang communications are worse than in any other Tahsil. There is no metalled road in the Tahsil, and wheeled traffic is non-existent. Fairly good roads connect Tallagang with Chakwâl, Pindigheb, Tráp, Láwa, Pind Dâdan Khán, and the Khushab Tahsil, and a fair road connects Láwa with Wánbhachíán station on the Sind-Ságar line. But all these roads are broken at more or less frequent intervals by ravines which have to be crossed often by a steep ascent and descent, with sometimes broad stretches of sandy and treacherous torrent bed between the two. On the south and west lie the hills of the salt range, while passage northwards is interrupted by the Soan river and by wide stretches of broken country.

CHAPTER II

Means of
Communication.

The following statement gives the chief halting places in the District —

Halting Stages	ROUTE		Halting place	Distance in miles	Remarks
	No	From To			
1	Grand	Trunk Road	Nazan Abdal ..	7	2 Rest houses encamping ground.
			Hattian ..	18	Rest house, encamping ground Saral.
			Gondal ..	6	Rest house
			Attock ..	7	Rest-house encamping ground 4 Sarals
					Ferry A very grand bridge to cross the Indus.
2	Attock	Makhad.	Chbol ..	16	Rest house Saral and encamping ground
			Lamkhdhan ..	7	Encamping ground
			Indus ..	7	Rest house encamping ground 4 Sarals
			Jind ..	10	Rest house encamping ground
			Jal ..	9	Encamping ground
			Lak ..	11	Rest-house encamping ground Saral
			Makhad ..	10	Rest house encamping ground Saral, Ferry
3	Tarnali	Khushalgarh	Vithal ..	—	Rest-house encamping ground Saral
			G ..	10	Encamping ground
			K ..	13	Do.
			P ..	6	See No 2
			J ..	10	Do
4	Basal To ga	Fall gang Road	B ..	—	Rest-house Saral
			Mianwala ..	11½	Rest house
			Dandi ..	11	Rest house encamping ground
			Dhok Pathan ..	13	Do. do.
			Kot Sarang ..	8	Encamping ground
			T ..	10	Rest house Saral.
5	Tallgang Lawa.	Law .. Bakkar	M ..	10	Rest house under construction E to Khana.
			Lawa ..	19	Rest house
			Bakkar ..	14	Rest house Saral and Munchi Khana.
6	F .. Jang	Trap	Kot F .. Khan ..	12	Rest house encamping ground.
			Th .. Nur Ahmad ..	10	Rest house encamping ground
			Dandi ..	13	See No 4
			N .. Tut ..	11	Rest house encamping ground
			Trap ..	19	Do

W ..

The only navigable waterway is the Indus river which forms the western boundary of the district for 90 miles. It is navigable for large boats of small draught as far as Makhad which is in

the south-west corner of the district, and to which the steamers of the Indus Valley Flotilla used to ply. Country boats engaged in carrying grain, oilseeds and other merchandise, used to go up as far as Attock, but the navigation of the river between Makhad and Attock is difficult and dangerous. Above Attock the river is shallow and spreads over a wide bed. These boats carried on an extensive trade from Pesháwar *via* Attock and Makhad to Sukkur, and other Southern ports on the river. When of average size they carried about 600 maunds, but larger ones carrying 800 maunds and 1,000 maunds were not uncommon. The opening of the main line of railway, and then of the riverside lines, dealt a fatal blow to this trade. Boats still ply on the river, but the volume of trade is insignificant.

The following is a list of the ferries across the Indus, and of the mooring places —

Name of River	Station	Distance in miles	Remarks
Indus	Attock		Railway bridge with subway for travellers
			Mooring place and ferry
	Haro	10	Mooring place for country boats
	Bagh Nilab	7	Ditto and ferry
	Sujanda	5	Mooring place for country boats
	Bata	5	Ditto
	Pari	4	Ditto and ferry
	Nara	5	Ditto
	Dandi	5	Ditto
	Makri Japwal	5	Ditto
	Khushalgarh	5	A boat bridge and mooring place for country boats
	Ziarat Bela	8	Mooring place for country boats and ferry
	Makhad	32	Ferry and mooring place
	Rukhwan	4	Ferry by country boats and mooring place
	Kani	3	Ditto

Sarnás, or inflated goat skins, are also used for crossing the Indus at the following places — Sujanda-Bata, Khúra Khel, Garhi Matanni, Waisa, Pandá, Kámpur Alam, Damán, Malláh, Aba Bakr, Adalzai, Tatarí, Salem Khan, Asghar, Yásín, Momanpur, Jaláha, Abdul Rahmán, and Shinka, all with the exceptions of Sujanda-Bata above the Attock railway bridge, are in the Chhachh iláka. These *sarnás* simply consist of a large inflated goat skin with a strap to go across the neck, and one for each of the rider's legs to be thrust through. The skin can be inflated at pleasure, and their owners will cross even rapid and dangerous rivers on them with great skill.

The ferries are annually auctioned and are controlled by the Deputy Commissioner, under whose orders the auction is held. Only the Makhad Ferry is managed by the Deputy Commissioner, Attock. The rest are in the jurisdiction of the trans-Indus officials.

CHAP III

Famine

Post &
Fam
ment

A list of post and telegraph offices will be found in Statement 31 of the Statistical Volume. In Attock tahsil there are many post offices and railway stations. Communications are good and postal arrangements are satisfactory. But in the other tahsils post offices are few and postal facilities bad. In Pindigheb Tahsil the villages on and near the line of railway and the Jandal ilaka are well supplied but elsewhere especially in the Kamilar district on the line of the Soan and in the central uplands the despatch or receipt of a letter is an adventure. Fattch Jang and Tallagang Tahsils are particularly badly off. The former has eight offices. Three are close to Fattch Jang three are in the populous Soan ilaka one is at Kot in a corner of the Gheb ilaka and one is at Bahtar in the Nala. The greater part of the Gheb and the Nala has no post office at all near. Tallagang has eleven post offices placed at the principal villages. From branch post offices deliveries are made once a week but circles are so large and the country so rough that it does not by any means follow that letters arrive every eighth day. To the zamindar south of the Kala Chutta however this is a matter of little moment but to others it is a source of inconvenience.

Section H —Famine

C
Liability

The only cause of real famine is failure of the rainfall. The great proportion of the population live on the land, and high prices in other parts of the province do not cause distress here. Migration into the district is small and the increase of population far from abnormal. Of course calamities such as hail and locusts have caused distress but famine has always been due to failure of the rains.

Much of Attock Tahsil is quite secure from famine. The Chhachh with its wells is almost completely so. Only portions of the Sarwala and Nala can be called insecure. In Fattch Jang Tahsil the Soan ilaka alone is even moderately safe against famine. The whole of the rest of the district is quite insecure. It depends entirely upon a precarious and always scanty rainfall which may be timely to be beneficial. Untimely rain means scarcity failure of the rains positive distress. Actual starvation is unknown. The district is so sparsely populated that although it suffers periodically from drought real famine is exceedingly rare.

Famine
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The popular memory recalls three famous famines prior to British rule. The three years famine ending with the year 1781 A.D. (Sambat 1810) is commonly known as *chall uti*. Wells and springs dried up wheat could not be had for less than the rupee and the mortality among the people and the cattle was great. The two years famine ending in June 1811 when wheat sold at 7 rupees was not in severity equal to the previous one. The third famine was a two years complete failure of crops ending September 1831. Wheat rose to 11 rupees then a very high price and

the distress and mortality were very great. The year 1833 A.D. (Sambat 1890) was known as the *markan* year. A plant of that name sprang up spontaneously everywhere in great abundance as soon as the first rain fell, and afforded great relief to both cattle and human beings. Of the famine of 1880 there is no record available.

Within recent times scarcity reached the pitch of famine only in 1896-1897 and in 1899-1900.

In 1896 the rains failed. In many parts of Pindigheb there was not enough moisture for sowings, and all the tanks dried up. Previous harvests had been bad. The kharif failed. A heavy fall of rain allowed late rabi sowings in Fatteh Jang but in Pindigheb there was no relief. The rabi crop was very bad everywhere. The distress was most among the cattle. The people could obtain food but there was nothing for the cattle. The poor people did away with their sheep and goats. The more enterprising drove off their cattle to Jammu and Kashmir. Test works were opened in October, 1896, and remained open for six months. But workers were never plentiful, and the average number of workers in Fatteh Jang Tahsil in January, 1897, was only 17. Fatteh Jang was the only tahsil in which test works remained open for some time. In that tahsil in February the number of workers had risen to 69, and in March the Deputy Commissioner ordered the gang piece-work system of relief to be started in Attock, Fatteh Jang and Pindigheb in connection with a number of approved tanks. The rates of labour were Rs 2-8-0 per 100 cubic feet for digging and carrying. In March, works were at a standstill everywhere except in Fatteh Jang Tahsil, where the numbers employed reached 157. Elsewhere the works had to be suspended as they were not resorted to, and did not prove the existence of famine. By the beginning of May the existence of famine was not felt, and there was no acute distress, except among the cattle. Large amounts were distributed in June and July 1907, to supply seed grain and to replace the cattle lost, and the district gradually resumed its old life.

The famine of 1899-1900 was not so severe as its predecessor. The monsoon of 1899 failed all over the Punjab, and these dry *bārāni* tracts shared the universal fate. Both crops failed. Tank and even wells dried up, fodder failed, cattle died, and tenants wandered away in search of employment. The year was one of great scarcity and distress. Up till the 7th November it was not considered necessary to start relief works. When they were started at the sanctioned relief work rates (two annas to each man, one anna six pies to each woman, and one anna three pies to each child between seven and twelve years of age) no one was willing to work at these rates. Finally, on 9th February 1900, the Deputy Commissioner reported that it had not been necessary to start famine relief works in the district. To provide for the cattle,

CHAP II.H.

Famine.

however the forests and rakhls including all the reserves which had not been leased to contractors for grass cutting or grazing were thrown open to grazing at fees reduced to half the usual rates. In addition, preparations had been made to obtain a supply of grass from Bombay Presidency but by the end of March the famine was nearly over. Large sums were distributed under the Agriculturists Loans Act but figures for the various tahsils are not available. Arrangements had been made to send 15 000 men to the Jhelum Canal to find relief for them there but this measure did not prove necessary.

The chief security against famine is that the non agricultural population is small that the big owners can themselves weather the storm and are expected to tide their tenants over the time of distress, and that much of the District supplies can be brought in from outside with fair celerity.

CHAPTER III.—ADMINISTRATIVE.

Section A —Administrative Divisions.

The District forms part of the Rawalpindi Division, and is in the charge of a Deputy Commissioner under the control of the Commissioner and Superintendent of the Rawalpindi Division. The Deputy Commissioner's head-quarters are at Campbellpur. There are four tahsils with head-quarters at Campbellpur, Fattah Jang, Pindigheb and Tallagang. The first takes its name from Attock, the old tahsil head-quarters, the others are known by the names of their present head-quarters. Each is in charge of a Tahsildar assisted by a Naib-Tahsildar. Under the Tahsildar and Naib-Tahsildar are the Girdawar Kanungos, who again supervise the patwaris. The staff at the head-quarters of each tahsil includes, besides the Tahsildar and Naib-Tahsildar, one office Kanungo, one accountant (*wasilbaki navis*), one clerk (*siáh navis*), a sub-treasurer, clerks for the Tahsildar and Naib-Tahsildar's courts, an overseer, peons and menials.

The following statement shows the Kanungo and patwari establishment for each tahsil and for the whole District —

Tahsil	PATWARIS		KANUNGOS	
	Patwaris	Naib-Patwaris	Office Kanungos	Field Kanungos
Attock	60	3	1	3
Fattah Jang	50	3	1	2
Pindigheb	50	3	1	3
Tallagang	42	3	1	2
Head-quarters			1	
Total District	202	12	5	10

A patwari's charge includes on an average 3 villages in Attock Tahsil, 4 villages in Fattah Jang, 3 villages in Pindigheb and 2 villages in Tallagang. There are three grades of patwaris, the rates of pay being Rs 10, Rs 12 and Rs 14 per mensem. Field Kanungos receive Rs 25 or Rs 30 per mensem, the office Kanungos getting Rs 40. The Sadr Kanungo is paid Rs 60 rising by 4 rupees yearly increments to Rs 80.

Each village has its headman or headmen, who are paid by a grant of 5 per cent of the village revenue demand. The total

CHAP.
III, A

Adminis-
trative
Divisions

Tahsils

Kanungos
and Patwaris

Village
Headmen

CHAP
III A
Adminis-
trative
Divisions

number of lambardars in the District is 1 535 Their distribution

Tahsil.	Number of headmen	Number of villages.
Attock ..	522	104
Fat'h Jang ..	531	25
Pindigheb ..	772	137
Tallagan ..	207	50
Total ..	1 535	322

by the tahsils is given in the margin They are responsible for the collection of revenue and are bound to assist in the prevention and detection of crimes and in the work of general administration The office of chief headman does not exist in the District

Zaildars.

In Tallagan Tahsil it has been decided by Government that the present system of *ildkaddrs* is not to be replaced by the more formal *zaildars* system the *ildkaddrs* arrangements which were first introduced shortly before the Settlement began have since been very carefully reconsidered and revised and it is hoped placed on a more satisfactory footing there have been a certain number of complaints due to the changes made for some one is sure to be dissatisfied by any alteration and the people of this District when dissatisfied have no hesitation in making the fact known The new arrangements are believed to be working well

It is perhaps as well to explain that an *ildkaddr* is for all practical purposes a *aiddr* under another name but the greater elasticity of the rules under which the system is worked renders it more suitable for a tahsil like Tallagan

In the rest of the District *aildars* were appointed during Settlement The previous arrangement was to appoint only *indm khors* the *indms* in practice being attached to no special circle This system was found to work badly *Indms* were found to concentrate in certain families and localities and large tracts were left with no *inamkhor* at all In some cases one man enjoyed more than one *inam* The regular *aiddr* system has now been introduced and is working well In Fatteh Jang and Pindigheb it has to contend with family and tribal jealousies and quarrels but care has been taken in the formation of circles and in making appointments to allow for the social peculiarities of these tahsils

Di strict
at 2.

The District staff consists of the Deputy Commissioner who is also District Magistrate an Assistant Commissioner who is in charge of the subdivision including the Pindigheb and Tallagan Tahsils and three Extra Assistant Commissioners of whom one is also District Judge one is in charge of the Treasury and one is Revenue Assistant The Police are in charge of the Superintendent of Police The Civil Surgeon is Superintendent of the Jail There are 2 Muniffs for the disposal of civil case work

Court of
Wards

The only estate under the charge of the Court of Wards is that of Kot Fatteh Khan in Fatteh Jang Tahsil It is managed by the Deputy Commissioner through a special Tahsildar deputed as manager The total area of the estate is 56,302 acres, of which

29,061 acres are cultivated. There are no debts, the total assets are about three lakhs of rupees, and the annual income about a lakh of rupees. The chief income is from rents. The ward, Saidár Muhammad Nawaz Khan, is a minor seven years old, and is at present being educated by a tutor. He has just been betrothed to a grand-daughter of the Mallik of Kalabagh.

Section B—Justice

The Judicial work of the District is supervised by the Divisional and Sessions Judge of the Rawalpindi Division.

The staff for the disposal of criminal cases is the Deputy Criminal Commissioner, who is District Magistrate, 4 Magistrates of the first class (the Assistant Commissioner, Pindigheb, and the 3 Extra Assistant Commissioners), the 8 Tahsildars and Naib-Tahsildars and two Honorary Magistrates. The Tahsildars have magisterial powers of the second class, and the Naib-Tahsildars powers of the third class. Khan Sahib Muhammed Azim Khan has magisterial powers of the first class within the limits of Attock Tahsil, and holds his court at Hazro. The Manager of the Kot Court of Wards is an Honorary Magistrate of the second class.

The District is not markedly criminal, the amount of crime being considerably below the provincial average. But murders and culpable homicides are, as in the adjoining Districts of Jhelum and Rawalpindi, a prominent feature of the District crime.

Murders numbered 22 in 1906, 38 in 1908 and 24 in nine months of 1904. The figures for culpable homicide in the same periods were 9 and 6. Murders are seldom premeditated. When they are, or when an unpopular person has been removed, detection is almost impossible. The majority of murders are due to violent passions being suddenly aroused, and the handiest instrument, a stone, a *lathi*, or a knife is used. This class of violent crime usually springs from disputes about women or land, and is not confined to any one tract. Murder charges are difficult of proof, and men of violent passions, and many of the tribes answer to that description, find in murder a form of revenge, which is peculiarly complete, while the punishment demanded by the law is by no means inevitable. Generally the number of convictions in murder cases of the more important type is unsatisfactory. When plans are well and skilfully made and the murdered man was himself unpopular there is little chance of punishment following the offence.

Poisoning is almost unknown.

Grave offences against property are happily rare. Dacoities are unknown except when a predatory band comes across the

CHAP
III B
Justice.

river Within the District there is practically no organised crime A gang on the Grand Trunk Road for some time gave some anxiety but the imposition of a punitive post has had the desired effect. In years of scarcity there is occasionally a more or less serious outbreak of crimes against property Such crimes however are not a normal feature of the District There is a remarkable absence of cattle theft and forgery Theft is a constant element in the crime of the District, but never reaches the provincial average Petty crime generally is small and the Tahsildars and Naib-Tahsildars have very light criminal work

Offences under Special and Local Laws are principal offences under the Cattle Trespass and Forest Acts The total number is small The forest area is not large and there is little temptation to commit offences

Civil Justice

The Deputy Commissioner in this District is not also District Judge That office is usually held by one of the Extra Assistant Commissioners who superintends the administration of civil justice in the District. The Assistant Commissioners at Pindigheb and the Extra Assistant Commissioners have powers of Munsiffs of the first class The four Tahsildars have got third class civil powers. In addition there is a Munsiff at Campbellpur and another at Pindigheb Both have second class powers There are no Honorary Civil Judges. Litigation is not very heavy The population is almost entirely agricultural and there are no large centres of population or trade Suits for money take up most of the time of the Civil Courts Other features of the civil litigation are matrimonial suits and suits for pre-emption The Land Alienation Act of 1900 has brought about a steady decrease in the number of civil suits for the possession of land and has also had an effect on the volume of money suits The Pre-emption Act and the Limitation of Loans Act have also had their share in diminishing litigation

Local Lia

The local bar includes one barrister ten pleaders of whom three are of the first grade and seven of the second and four mukhtars There are no revenue agents. Important Government prosecutions are undertaken by the Public Prosecutor who does duty for both Rawalpindi and Attock and lives in Rawalpindi. Of the 77 petition writers in the different courts of the District 19 are of the first grade and 58 of the second

Ex-emption

The Deputy Commissioner is *ex-officio* Registrar The Tahsildars are Sub-Registrars for their own tahsils and Raja Bagh Ali is an additional Sub-Registrar at head-quarters for the assistance of the Registrar The same causes which have effected a diminution in the volume of civil litigation have effected a reduction in the number of registrations Registrations are generally being confined to agricultural tribes

ATTOCK DISTRICT.] *Village Communities and Tenures* [PART A

The following table shows the number of deeds registered and the fees realised during the years 1904, 1905, 1906.---

CHAP
III, C
Land
Revenue

Years	FEES REALISED IN RUPEES		Number of deeds registered
	For registration	For copies	
1904 (9 months)	2,231	628	1,037
1905	2,907	135	1,053
1906 ..	3,585	187	1,313

Section C—Land Revenue

The following statement shows the village tenures as broadly classified at the recent settlements —

Village
Communities
and Tenures

Tahsil	PRIVATELY OWNED				Owned by the State	Total
	Zamindari	Pattidari	Bharachara	Total		
Attock	13	100	81	194	6	200
Fatteh Jang	26	61	117	204	7	211
Pindigheb	9	6	118	133	22	155
Tallagang	1	6	78	85	18	104
District	49	173	394	616	53	669

Zamindari estates are those owned by a single proprietor, or in common by more than one, *pattidari* villages are those in which each proprietor owns not the particular fields which he holds, but a specific ancestral share in the whole estate, *bharachara* villages are those in which every man is owner of only as much land as is in his possession, or as it is commonly put "possession is the measure of right" Few of the villages correspond exactly to any one of these types Many of them are a mixture of two of them with the characteristics of one class predominating Many of the *bharachara* villages are divided into *tarafs*, and in some of these villages, though classed as *bharachara*, the measure of right in one *taraf* may be ancestral shares, while in the rest of the village right follows ancestral shares It is only in those parts of the District where outside interference, especially Sikh interference, was least that the villages closely approach any one type The tendency is for all villages to become *bharachara* estates

The number of owners in a *zamindari* estate increase and sooner or later the joint holding is split up on shares. The estate then becomes *pattidari*. Gradually the lands held by each shareholder become more and more unequal in value and extent and possession diverges widely from ancestral shares. It then becomes necessary to do away with the old arrangement by shares and to recognise possession as the measure of right, though for certain purposes such as *malba* payments the owners sometimes elect to continue to be bound by the old shares. The *amindari* estates are chiefly those belonging to the big Jodhra Gheba and Khattar landowners. There is only one *zamindari* estate in Tallagang and that is owned by Sayyads. The six *pattidari* villages are owned by Gakkhars and Janjuas. All the Awán villages are *bharachara*. Of the 26 Fatteli Jang *amindari* villages 21 are in the Gheb ilaka and are owned by the Sardar of Kot and other big Gheba proprietors. All the Pindi gheb *amindari* villages are owned by the Jodhras. There is not a single *amindari* village in the Makhad ilaka and only one in the Jandál. The *amindari* villages of Attock Tahsil are mainly in the Nala circle and are owned by Khattars. *Pattidari* tenure is more common in Attock Tahsil than *bhuchitra* the owners in these villages being Patháns and Khattars. With very few exceptions all Awán villages are *thauachara* estates. Some of the villages *boni ple* estates held by one proprietary body are especially in Tallagang of enormous size probably larger than in any other part of the Province. Lawa, for instance exclusive of the great Lawa *rakh* now included in the Government estate of Rakh Sakesar is 16 miles long and 14 miles broad. Thohá and Trip are a little smaller and there are many villages which have about 10 000 acres. Narrara which is the largest village in Pindigheb has an area of 70 442 acres. Their position as chiefs of the enormous villages gives many of the headmen an importance not known among the peasantry elsewhere. In these huge estates the whole inhabitants are not massed together in one village site, but most frequently the actual cultivators of the soil live in scattered hamlets. There are sometimes as many as 30 or 40 of these hamlets in a large estate some of them mere farm houses others considerable villages. In many cases it was found just or necessary at the time of the Regular Settlement to form such *dih* into separate estates paying a small annual sum to the parent village. But this was done only when the cultivators proved a more than ordinary degree of independence of the superior tribe. When however both the villages the parent as well as the *dih* were of the same caste the Settlement Officer allowed separation when claimed by the *dih* if he considered it strong enough to stand by it *dh*.

It is a common place to say that tenures owe their present form to the action taken by the Revenue Officials at the Regular Settlement of Rawalpindi and Jhelum Districts. Rights had never

been clearly defined or understood, ancient disorders and Sikh rapacity had produced the greatest confusion and wiped out from men's minds the memory of former relations. But in each District the confusion was least precisely in those tahsils which are now included in Attock District. In consequence, the land tenures of the District present few features of complexity. In the ordinary village there is the landowner who pays the revenue, occupancy tenants who generally pay in kind at the same rate as tenants-at-will, and tenants-at-will who always, except in Attock Tahsil, pay in kind.

The various forms of proprietary tenures known as *talukdāri*, *ālā* and *adna malikyat* (superior and inferior proprietorship), the *chahāram* tenure and the *mālīk kabza* are all more or less the result of the unsettled state of proprietary rights in the village of the district at the time of the commencement of the British rule. In many cases these tenures represent a compromise between the claims of the older proprietors and those of the persons in possession at the time of the first Regular Settlement, who had borne the heat and burden of the day, had paid the Sikh demands, and were undoubtedly worthy of great consideration. But Sikh rule was established later in this District than further east, and was never so fully developed. Proprietary right, on the arrival of the British Revenue Officials, was found to be a matter of less uncertainty than in Rawalpindi and Jhelum. In Tallagang apparently the typical dispute was when an Awān family claimed to have superior right over the rest of their brotherhood. The claimant would show that, though the defendants were his relations, he had ruled the village entirely alone, and that under our rule he had taken grain rents even from his own cousin. But proprietary right of some sort was generally admitted. In the whole of Pindigheb and parts of Fattah Jang and Attock, the Sikhs had maintained the proprietary body in much their old position. At Regular Settlement, rights in property were found fairly well defined. In the central tahsils the popular opinion recognised the big families as owners of the whole countryside and recognised the cultivating body as merely having a right of occupancy. Where the Jodhras, Ghebas and Khattars claimed proprietary rights they were in general admitted and recorded. But in Pindigheb the Malliks failed to realise the new value of proprietary rights, hitherto a burden, and ownership passed to the old cultivators. In Attock Tahsil, it is true, some tribes, such as the Taikhelis, had been subdivided, driven to their Gandgah fastnesses, and dispossessed of all their rights in this District, but there too the Sikhs caused less disturbance than usual.

In some villages at Regular Settlement, one class of persons was declared to be owners of the village, and the settlement of the estate was made with these, while certain others who had claims upon the estate were declared to be entitled to receive a

Superior
Proprietors

CHAP
III. C.
Land Revenue.

talukdārī allowance from those declared owners. Sometimes these rights were decreed in favour of a person or a family sometimes in favor of a number of persons of one tribe. In addition to these *talukdārī* the frequent disputes about the ownership of villages led to another distinction and we frequently find *dā mīlik* and *adna mīlik* in the same village. The rights of *dā mīlik* are not uniform. In Pindigheb the *dā mīlik* sometimes are entitled to share in the common lands, but commonly they merely receive a *talukdārī* allowance the *adna mīlik* being the actual owners and the persons settled with and the only ones entitled to share in the common lands.

In regard to *talukdārī* allowances Colonel Crocroft said in his Settlement Report —

There have been few large cases in which *talukdārī* allowances have been awarded to superior from inferior proprietors. The generality of these awards have been in recognition of superior rights exercised by some classes who though now debarred from the managements of the estates yet received by prescriptive right certain dues which they had acquired either from being rulers of the country or from being managers during Sikh rule or from being the real proprietors but dispossessed and receiving these small dues in acknowledgment of their original right.

The *talukdārī* tenures are found in estates and take the form of a surcharge on the revenue varying from one pie to four annas per rupee of revenue. The total *talukdārī* payments are Rs 2,581. The recipients are usually the representatives or members of the leading family of the dominant tribes who were generally allowed these dues as the last vestige of their former ownership or lordship of the villages which pay them. They have been recognised at successive settlements and having become stereotyped are not open to dispute. The *talukdārī* are sometimes *dā mīlik* of the village and as such own all uncultivated land and have been recorded as *dā mīlik* in the papers. Elsewhere they have no rights of any description in the *talukdārī* villages except to receive these dues and they have nothing to do with the payment of the revenue.

In a few villages notably at Makhad and at Bahlol in the Lattah Jang Nala are found inferior proprietors paying a share of the grain to the superior proprietor who engages for the revenue. In Makhad indeed there are inferior proprietors occupancy tenants and tenants at will all paying exactly the same kind rents. The *talukdārī* tenure is unknown in Attock Tahsil.

Chahdram
Tenures

Chahdram figures frequently in the history of the District. The *chahdram* imply the grant of one-fourth portion of the land revenue taken by the Sikhs to certain tribal chiefs and headmen for their assistance in collecting it and for their general aid

to the Sikh administration. It was thus essentially an alienation of revenue, for the Sikh took all that could be got from the cultivators, leaving nothing to them from which such a claim could be paid.

CHAP
III, C
—
Land Revenue

The claim of certain of these to *chaháams* was recognised by the British Government on accession to power over this District, and the allowance was made in various ways. It was much discussed whether these *chaháams* were alienations of revenue or proprietary profits, and the matter was finally dealt with, by giving to those whose claims were recognised, *talukdári* rights over the owners, and an *ináms* from the Government revenue. The principle applied was that, as the people were no longer rack-rented and unable to bear any share of the burden, it was fair and right that they should pay a share of these allowances from the share of profits now left to them by an equitable assessment.

The Malliks of Pindigheb were the principal claimants of *chaháam* allowances, and their case was made the subject of a special report upon which the orders of Government issued continuing very liberal allowances to the then Malliks, and also making liberal provisions for their descendants. In certain other cases in which similar claims were made, *ináms* were granted to the claimants in lieu of *chaháams*, but these arrangements ceased on the death of the *ináms*-holders. Ordinarily *chaháam* dues give no rights whatever except to the cash collections. In a few villages, however, the Malliks of Pindigheb are recorded as having a right to take a share of gram crops, and sometimes a share of produce. These rights are often the subject of litigation.

A curious tenure, which prevails in certain Pathan villages of the Chhachh, remains to be noticed. It is that known as the *lílevand*. Laka Tenure

Mr Dane has described it in detail in paragraphs 35 and 36 of his report on the Yusafzai Subdivision of the Pesháwar District. Briefly put the tenure consists in the allotment to each family or subdivision of the village of a long strip of land in each of the main quarters of the estate, so as to ensure that no one shall get the better of his neighbour. Inside the strip, which often runs to a length of half a mile, each member of the family takes so many spans according to his share, until, as subdivision increases, the resulting field tends, to quote Mr Dane, to become "length without breadth." Mercifully the tenure is only found either in whole, exclusive of *chaháam*, or in part, in the twenty-two villages

In whole — Asghar, Salem Khan, Hamid, Pandak, Snidkhel, Wardag Nasuzai Barazai, Panjwana, Babbudi, Abubakr

In part — Shinka, Momampur, Jalalia Allu, Daftar Gorgushti, Malikmala, Shahder, Bhangi, Khagwani, Garhi Alizai, Adalzaí

noted in the margin, and in several of these it is breaking up under the pressure of well-sinking. It is obvious that a well cannot be

sunk to advantage in a field two feet wide and half a mile long, so when a man wishes to improve his property in this way, he

CHAP
III C.
—
Land Revenue.

negotiates exchanges or purchases, and consolidates his holding. In one small village of 366 acres in which there has been a rush to sink wells, re measurement showed that some 1500 mutations must be entered up to give effect to all the transfers which had taken place. That this tendency to consolidate will grow admits of little doubt as the advantages of the *liki* tenure are purely æsthetic. There are few prettier sights than a *liki* village as it ripens in the spring harvest into a rainbow of wheat and barley with here and there a sombre belt of gram.

Mālik labas

The origin of the inferior proprietary tenure, known as the *lab a mālik* is thus described by Colonel Cracroft —

‘ From the conflicting circumstances brought to light and consequent as before stated on Sikh over assessment Mr Thornton bethought himself of an expedient for recognising the rights of the cultivator without introducing into the settlement records the anomalous holding of a cultivator paying no rent to the proprietor. He decided that in all cases in which the person recorded as cultivator at Summary Settlement paid no rent to the proprietor he should under the circumstances of his particular case as proved by judicial enquiry be recorded either as proprietor of his holding *mālik lab a* in which case he was to exercise all the rights of property and pay only the Government demand or cesses or as cultivator paying rent to the proprietor. The tenure is an anomalous one for the *mālik lab a* does not share in the village responsibility and enjoys no share in the common land or profits. It was, however the only way out of a great difficulty.

The practice has been to record as *mālik lab a* only individual cases and small holdings wherever the holding was large and the class claiming proprietary right important a share in the village common profits has been awarded.

Such proprietors are common in some parts of the District and the status conferred on them seems to have been a very fair compromise between their claims and the objections of the other owners. These men paid no rent and were not in fact tenants in the ordinary acceptation of the term. They were often persons who had settled in the village in troublous times or during the currency of Sikh contracts and had borne their share of the burden along with older proprietors who were often only too glad to allow them to do so and they were therefore clearly entitled to a higher status than that of a mere tenant.

In Tallagang Mr Brandreth followed much the same course. Tenants who had acquired such prescriptive right that they could not fairly be made to pay a rent rate were given the status of *mālik lab a*. Mr Brandreth wrote ‘ The *mālik lab a* has often been called a copy holder but is really nearer the English free holder or owner of an estate tail than anything else. The only limitation to his rights is the universal law of prescription if he sells his land he must offer it first to the village

owners. Latterly, he has sometimes been made to pay a small fee or seignorage due to the old owners, but this has not interfered with his rights of proprietor." The classes from whom the *kabza málíkán* were drawn were chiefly members of the family of the original owners who had fallen into an inferior position, tenants of old standing who had become to all intents and purposes proprietors of their field, men who came into the village by gift or marriage, purchasers of particular fields, and those who were put in by the authorities of the time to manage the village during the dispossession of the real owners. The position of the *málík kabza* as described by Mr Brandreth is this: he has full rights over the particular fields that he holds, but that is all, he "has no share in the rights and responsibilities of the village" he is not responsible for losses, and therefore he cannot claim a share in the reduction arising from increased cultivation, he has only to pay the sum fixed at settlement and has nothing to do with the village. There is this peculiarity that when the owners have no other means of meeting their losses, they can make their *málík kabza* a sharer and owner in the village, and call upon him to pay his share like the others."

If Mr Brandreth intended that the *málík kabza* should be unaffected by alterations in the assessment of his village, his intentions have not been carried out, except in a few cases where lump payments were distinctly ordered, the *málík kabza* pays the revenue assessable on his holding in the ordinary way, and in addition *málíkána* taken by the full proprietors, a percentage on the land revenue. The *málík kabza* now differs from the full owner only owing to the fact that he pays the *málíkána* and that he has no share in the *shámlát*.

The opinion of Mr Brandreth and Colonel Cracroft that the *málík kabza* has no share in the responsibilities of the village is now of doubtful validity. The *málík kabza* is, under the Land Revenue Act, a "landowner" and is liable under section 61. Even if it be held that he is an "inferior landowner," he is still, under proviso (6) and Rule 208, liable for the land revenue in the same way as any other owner. In Tallagang, the old *málíkán kabza* whose status dates from the first Regular Settlement are of two kinds. The first class includes those whose *málíkána* was fixed by separate orders of the nature of judicial decisions, the second and largest class contains those who were not made liable to the payment by any order of this kind. The *málíkána* of the latter arises from the circumstance that when Mr Brandreth reduced his original assessments these men were given no share in the reduction, and at the next settlement the proportion between their payments and those of the full owners was maintained, the difference being then for the first time treated as *málíkána* at so much per rupee of the land revenue. The *málíkána* rate thus depends not on the history of the particular holding, but

CHAP
III C.
Land Revenue.

on the amount of the reduction from the benefits of which the *malikān kabā* were excluded by Mr Brandreth's orders

In tahsils other than Tallagang it is not the custom for *malikān kabā* to pay *malikāna* to the village proprietary. There the rates of *malikāna* vary from $1\frac{2}{12}$ to $40\frac{10}{12}$ per cent the lower limit being usually not much exceeded. In all tahsils there is now besides these old *malikān kabā* of Regular Settlement a body of new *malikān kabā* who have bought land without a share in the *shāmildt* since Mr Brandreth's time. They pay no *malikāna* except in a few villages in Tallagang where in the recent *bachh* proceedings they agreed to pay at the customary rate in the tahsil one pice per rupee.

Warana
kabā

In some villages of Tallagang there is a variation of the *kā a malik* tenure the proprietors being divided into three classes —

(1) *1st malikān* or *1st idrisān* (2) *idrisān kā a* (3) *malikān kā a*. Their respective rights and liabilities are not everywhere the same but in general the third class has as usual, no share in the *shāmildt* the second takes a share therein calculated on its own holdings only and the first takes a share calculated on the holdings of the *malikān kabā* as well as its own.

Size of
Proprietary
Holding.

Tahsil	Size of Holding in a
Attock	—
Chhā bā	—
Karwala	—
Nala	—
Fateh Jang	—
Nāla	—
Gibeb	—
81 Roun	—
17 digheb	—
J. mal	—
Makhal	—
Roun	—
Tallagang	—
District	—

The Assessment Reports contain detailed information as to the size of holdings. The figures for each assessment circle irrespective of cultivated or uncultivated area are given in the margin. The figures have no pretensions to entire accuracy but are sufficiently accurate for their purpose. Generally the rule is that in a circle without wells or other means of irrigation holdings are very large.

In dry *Idrisān* tracts of this kind there is no room for peasant proprietary. The strong villages are villages of large owners who can wait for seasons of prosperity and can afford to support and help their tenants in hard times. Sub-division of holdings in these tracts is invariably accompanied with depression and debt. In Tallagang where the great proportion of proprietary holdings are cultivated by the owners these areas are more than sufficient and even too large for really good management but elsewhere they are the result of physical and political conditions.

Tenant
Right

The tenants of the District may be divided roughly into three classes —

- (1) *Mokarridars*
- (2) Tenants with rights of occupancy
- (3) Tenants at will.

The *Mokarridás* is the dark place of District revenue law. No one quite knows what a *mokarridás* is. He is found chiefly in Attock and Pindigheb Tahsils, and popular opinion varies between calling him an inferior proprietor or a sort of glorified occupancy tenant. It is said that the *mokarridás* is so called because his rent is fixed (*mokarrin*). Whether his rent can be reduced or enhanced at re-settlement is a moot point.

Some of the *mokarridás*s obtained their peculiar status in the same manner as the *málikán habza* obtained theirs, and they claim to differ from them only in so much as they pay fixed rents to the proprietors. Practically, the right has always been acquired by sinking a well on another's land. The tenure exists in one or two *báirán* villages in the Attock Nala, but the *mokarridás* is ordinarily an outsider who was brought in to sink a well. In the villages around Hazro he is usually a Hindu shopkeeper, who paid a large *nazrána* on entering upon the land, and contracted to pay so much an acre as well, the amount varying very greatly. He usually holds under a deed, but is also found with a tenure reaching back to pre-British days, when no evidence as to *nazrána* is procurable. Another, and more ordinary form, is where no *nazrána* has been paid, and the *mokarridás* has been brought on to the land to open it up. He pays at very varying rates, amounting often to more than twelve annas *málikána* in the rupee of land revenue, together with land revenue and cesses, and ranging down to less than the land revenue and cesses. Between these two are cases in which cultivators have paid a small *nazrána*. Their rents are always full. Nearly all the *mokarridás*s in Tahsil Attock whose rents are fixed in terms of the revenue, are found in the Nala *báirán* villages. The *báirán mokarridás* may be assumed, in default of proof to the contrary, to be an original landholder who came to be ousted through the fiscal policy of the Sikhs.

The truth seems to be that the *mokarridás* is a privileged tenant whose rent is fixed for the term of settlement, and can then be enhanced only if the revenue is raised. Although he has the power of alienation he is not a proprietor, because he does not possess the right to engage for the revenue. But he is not an occupancy tenant, because he has powers of alienation and because succession follows custom and not the provisions of the Tenancy Act. The payment made by him to the proprietor is of the nature of rent.

The well sinker was not regarded by our early settlement officials as acquiring so strong a title as the *adhlapidás* of Multan or the *taxaddadkán* of Jhang. In later times the tenure has commonly been created by deed. The conditions of the tenure may be very various, and each case must be judged on its merits.

The rents paid by *mokarridás*s are very various. In Pindigheb the usual rate is a *málikána* of from 8 to 10 annas per rupee of

CHAP
III C
Land Revenue.

revenue in addition to the land revenue and cesses. In Attock the rents almost defy analysis. They are low on good land and high on poor land in the most bewildering manner. The Hazro shopkeepers pay from Rs. 8 to Rs. 12 an acre a year and let out the land on a rent of half produce to tenants at will. Elsewhere Rs. 16 an acre is a common rate. The proprietor in either case pays the revenue. This leads to difficulties. The circle rate in the Chhachh at last settlement for wells was Rs. 5 an acre. The good wells round Hazro ought to be assessed at at least Rs. 10 Rs, however the proprietor only got from Rs. 8 to Rs. 16 an acre some hesitation was felt in imposing the full amount and the absurdity was reached of assessing wells growing the best cane and tobacco at only Rs. 6 or Rs. 7 an acre.

Chahdār

In six villages in Tahsil Attock wells are to be found belonging to one person but irrigating the lands of another. The owner of the well takes a water rate (*abidna*) from the owners of the land. The owner of the land is responsible only for the unirrigated rate fixed upon the land in the village distribution of revenue, the owner of the well being responsible for the water rate. This is known as *chahdār* tenure. The tenure is not and never has been recorded in the revenue papers but the thing exists especially in the villages round Hazro. The *chahdār* is not himself a cultivator but is a capitalist and usually a trader.

Occupancy
Tenants.

The occupancy tenants of the District have obtained their rights in various ways. Some obtained their status by assisting the proprietors to bear the burden of the Sikh assessments others obtained it as a compromise with the parties declared owners the tenants agreeing to give up their claim to be declared proprietors of the village which they despaired of proving on condition of their being declared hereditary tenants. Many obtained it as a reward for giving evidence in favour of the successful party in a claim for proprietary rights.

The regulation of tenant right was effected mainly at Regular Settlement in Talagang by Mr Brandreth and in the other tahsils by Colonel Cracroft. Colonel Cracroft's account of the action taken north of the Soan is of interest —

Cases regarding the status of cultivators were contested with great warmth on either side. The cultivator tried to prove antiquity of tenure the proprietor endeavoured to show that he or his father had located him and had allowed him to remain on his lands but that he was not therefore obliged so to continue him. The cultivator often pleaded that the proprietor had been in great straits and had been rescued by the cultivating class and that it was hard that he should be at the mercy of the proprietor in these good times when in bad ones he would have made any sacrifice to retain him. He also claimed to have brought waste land under cultivation to have improved it by manuring it or raising embankment to have

erected hamlets, planted trees, and the like. Sometimes the claim advanced was that he was, in fact, an original proprietor, such claims fall under the preceding section. All these claims and pleas were gone into *seriatim*. The rule of limitation was ultimately applied with the greatest reserve in favour of the proprietor, and it was found that it satisfied him. At first a more detailed classification was attempted, with a view not to injure the interests of the cultivating class. It was ruled, after consultation with the heads of subdivisions, that a cultivator who had brought waste land under cultivation, and had paid cash rates for 12 years or who had received cultivated land, paid cash rates, and had possession for 20 years, or who had received cultivated land, paid in grain, and held for 30 years, prior to settlement, should be recorded an hereditary cultivator. But at last the practice resolved itself into this, that 12 years' clear occupancy prior to British rule, *i e*, A D 1848-49, should, under any circumstances, constitute a title to an hereditary cultivating tenure. It was asked of the proprietor himself, as suggested by Mr Thornton, whether he considered he would, could or would not or could not, oust a cultivator, in a great many cases he declared he would not, such a case was entered on what is called the *mudálkhat* paper, or statement of the rights and liabilities of cultivators, and considered at an end, unless either party subsequently came into court, endeavouring to show that his statement was incorrect, and that he had proof to substantiate his claim against that statement. The fact is that there is some difference in the tenures of the cultivating class in the eastern and western parts of the District. The cases in the former were first adjudicated. The preponderance of the Sikh power had rendered the position of the cultivator more secure, and such a burden had been imposed that, though theoretically the proprietor had the power of ousting the cultivator, practically he had never the will, while in the western part the revenue was lighter, the proprietor more powerful, and the Government weaker." Since the above remarks were written the Punjab Land Tenancy Act of 1887 has come into force.

Mr Brandreth's action in Tahsil Talagang is thus described in the Jhelum Gazetteer --

The regulation of tenant right in this District was mainly effected by Mr Arthur Brandreth at the first Regular Settlement. During the Summary Settlements some tenants paid rents in kind, but the great majority paid in cash at the Government revenue rate and no more. They were thus on a practical equality with those whom we now recognise as owners. This equality was the natural outgrowth of the Sikh system, which generally refused to recognise any privileged status between the Government and the cultivator. Mr Brandreth put an end to this state of matters. In every village he first defined and set apart those

CHAP
III C
Land Revenue

whom he considered to be owners. All other cultivators were distributed among four classes of tenants of which the first three were granted rights of occupancy and the last were the tenants at will.

These classes were as under, viz —

- I — Ancient tenants *adami kadimi* being those who had come in before the great famine of 1783
- II — Old tenants *mustakil purana* who had been in possession about 50 years on the average (say from 1810 A D)
- III — New tenants, *mustakil naya* or *jadid* who came in after 1810 but were considered to have a claim to rights of occupancy

All the above classes were granted rights of occupancy or to use the language of the District were made *mustakil* the fourth class comprised all the tenants at will or *ghair mustakil*. This system of classification only developed itself after the Settlement had been some time in progress it was therefore never applied in Tahsil Helum where only the broad distinction of *mustakil* or *ghair mustakil* was recorded. In the other three tahsils, however it was generally enforced but many modifications were allowed in individual cases especially in the matter of rent for the question of rents was also regulated by Mr Brandrath. Rents in kind were recognised and maintained whenever it was possible to do so and cash rents were regulated as follows — The ancient tenants of the first class were charged the revenue rates and cesses with a small additional sum for *milka*. The old *mustakil* tenants or second class paid the revenue rates and cesses together with a *milka* of from two to four annas on each rupee of revenue. The third class or new *mustakil* tenants paid the same as the second class except that in their case the *milka* was put at from four to eight annas. In actuality as seeing the *milka* in the theoretical scheme was often a good deal modified. The cash rent of tenant with rights of occupancy could not of course be fixed but the rate then existing was duly set down and in practice it has not been very often since departed from. Such cash rents are however very rare. Mr Brandrath intended that these rents should be recorded in the gross result merely without details of the calculation by which it was reached and it was further proposed that these gross rentals should be modified periodically in accordance with the price of corn. This part of the scheme has always been a dead letter it was impossible to keep secret the details of the calculation and in practice all the parties concerned have paid attention to nothing but the cash. No one has ever withstood or attempted to have his rent re-valued upon a corn standard and so it has come about that all tenants pay rentals in kind or rentals in cash equal to the sum assessed

upon the land with cesses and with or without a *málhkána* or *malba* surcharge of various amount

CHAP
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In the record of the subsequent settlements all these rentals have been carefully maintained in their old proportions. They all take the form either of rental in kind, or of a payment of a *málhkána* in cash in addition to the revenue and cesses now assessed upon the land, but the old classification of occupancy tenants has not been followed. It has no connection with the Punjab Tenancy Act, and is therefore practically obsolete. In the new record all tenants with rights of occupancy have been recorded as holding under either section 5 or section 6 of the Tenancy Act, and no further discrimination has been attempted. The practical result is that the most part of the old *asámis kadímí* with a few others have been placed under section 5, and the rest under section 6.

The status of occupancy tenant is not very clearly understood in the District. Everywhere they pay the same rents as tenants-at-will. Where the owners are strong the tenants are weak, and their rights are correspondingly contracted.

In the Chhachh, occupancy tenants pay cash rents almost without exception and are a satisfactory and prosperous body. In the Sarwála and Nala circles they are quite indistinguishable from the tenants-at-will. Here and there in these two circles, especially in the Nala, true occupancy tenants are found, tenants, that is, who have a status radically different from that of tenants-at-will. There they are the outcome of disputes as to ownership at one of the Summary or Regular Settlements. In such cases the knot was often cut by giving one of the claimants occupancy rights with the burden of the land revenue and a small *málhkána*. Elsewhere, occupancy tenants seem to have been invented mainly for the purpose of preventing the proprietors from worrying over being proprietors. They pay the same rents as tenants-at-will and are subject to similar liabilities, and, except when some agitation arises, are treated by their landlords with the same liberality or severity. In the Sarwála circle especially, occupancy tenants also cultivate large areas as tenants-at-will under the same landlords, and this of course prevents them from emphasising their occupancy rights. They are, however, a weak spot in the agricultural economy. Even now, in villages along the Hassan Abdal and Abbottabad road, the proprietors complain loudly that their occupancy tenants have deserted their holdings to drive bullock carts up and down to Abbottabad, and escape ejection by throwing down on their land *taramina* or some such worthless crop, from which the landlord gets but little advantage. The same difficulty is making itself felt round Campbellpur, where the occupancy tenants tend to drift into the Cantonment, and it is significant that in the two neighbouring villages of Baria and Shakar-daria, which are owned by a single proprietor, the landlord has only got the full value out of the land by ousting, by fair means or

CHAP
III
O
Land Revenue

otherwise practically all his occupancy tenants. The difficulty is not indeed likely to diminish but at present so little is the difference between the two classes of tenants recognised by the people that in all the discussions about *Lhangi paimdash* the landlords have never thought of pressing their claims against the two classes separately.

*Lhangi
Paimdash*

The practice of *Lhangi paimdash* or private measurement is perhaps peculiar to the Attock Tahsil. It dates from a time when tenants were hard to get and applies to cash rented land only. It is accordingly found as a rule only in the Chibachili. The idea was that the tenant received a reduction on his proper rent and this was managed by his being allowed to treat the *kund* (2 of an acre) as consisting of only 16 or 17 instead of 20 *marlas*. By the time of the revised settlement this rebate had begun to break down but it was recorded in the papers of several villages. At the current settlement it was found to exist only in a very few estates. In some of these where harmony reigned the parties agreed to express their rents in terms of the Government measure. In others in which discord prevailed the old entry has been retained. In some villages as in Burhan in the Nala circle the dispute is purely verbal. It applies only to the well irrigated land and each party knows to a piece what rent is due on the well and no measurement ever takes place at all. But as the rate recorded is a rate on a measure of area subject to the deduction under discussion the parties who are on bad term delight to wrangle over the point. As a matter of fact the sums actually paid correspond neither with the amount brought out by the Government nor with that by the reduced standard and are in essentials rents in gross on the various tenancies. As however neither party will agree to recording them as such for fear of losing a handy bone of contention the old entries have been maintained but the total amounts due have been added. It was in this village especially that it was noticed that the landlords never realised that their claim to have the entries altered could be made with greater effect against the tenants at will than against the occupancy tenant.

Size of
tenant
holding

The marginally noted figures give the average size of tenants' holding for each tahsil and each revenue circle. It will be noticed that variations in the size of tenancies correspond with variations in intensity of cultivation. Holdings are small in the Chibachili but there the tenant often owns land of their own. In Tallaganj also where tenant holdings are large the tenants are often owners too. It is only in the tracts owned by big non-cultivating owners that a large bulk of land	
Tahsil	Number of tenants
Attock	
Chibachili	1
Sarwala	3
Nala	3
Fitch J. J.	3
Nala	4
Chibachili	1
Fitch J. J.	2
J. J.	1
Jarwal	1
M. K. S. S.	1
Posa	1
Tallaganj	1
Dehra	2

people living by tilling other men's land is found. The difficulty in finding tenants is much the same everywhere.

Mr Kitchin gives the following account of the relations between landlord and tenants in the central tracts —

To a strong owner, occupancy tenants paying kind rents are a source of strength not of weakness. They provide him with the nucleus of a tenantry, who have too much to lose to run away, while in most villages the occupancy tenants are also the tenants-at-will and the owner has no difficulty in keeping them in order. It is generally the custom to state that the owners of Pindigheb and Fattah Jang are harsh and exacting owners. This is to some extent true, but it is not true without important reservations. Difficulties and quarrels between tenants and owners when they arise, and complaints against owners which sometimes overwhelm Government officials, are almost always indications that the owners are weak and that the old feudal relation between owner and tenant is breaking down. All large owners have munshis and agents, generally extremely corrupt, and these men stir up strife and derive benefit from the disputes which they originate. There are, however, still many owners who are able to keep their tenants in order, and their rule, though harsh, is by no means unjust or unreasonable. Saidar Fattah Khan of Kot was the greatest of them all, and his tenants who feared him, admired and even liked him, while they certainly always obeyed him. The cardinal principle of the strong owner is that the tenant is a serf, without rights or privileges, but when this has once been admitted the tenant is not badly treated. In a good year the owner collects half the grain and often half the straw, with several small dues, but in a bad year he is always ready with remissions. Dues on marriages and rents from kamins are only exacted when the tenant or kamin shows any reluctance to give. The owner expects to be consulted before his tenants marry, but in return he helps them with the marriage expenses, and if any disputes arise, sees them settled. When any tenant is subjected to hardship, he may be sure that the owner will take up his quarrel, and the owners sometimes protect their tenants from the consequences of their crimes to an extent which does not commend itself to modern methods of administration. The straw which has been taken away is never sold, but forms a store upon which the tenant can draw in time of need, and loans so given are not collected again.

At seed time advances are made, and collected, without interests, at harvest times. When in need, grain or money is lent, or the village shopkeeper makes the advances on the owner's security, and collects again with his help, while the owner sees that he does not practise usury. Small rent-free grants are given to fakirs or mullahs, or to the widow and fatherless, and in every way the owner manages the affairs of his people down to the smallest detail. In return for all this the tenant must do exactly what he is told, and his duty is

by no means over when he has ploughed his field and sown the seed. He must turn out and cut grass and wood for the homestead. He may be pulled out of bed in the middle of the night to run errands; he must not do anything novel without asking for leave and he must realise that it is not his place to get rich, but that he is entitled only to live and to feed his family everything more than this belonging to the owner. There are few owners who can live up to this standard but there are still a good many left among the Chichis of the Gheb circle and among the Jodharis of the Sil Khattais are nearly always unreasonable and harsh owners and as a result cannot collect rents or keep tenants so easily as better men can do. The large rents recorded in the Kot estate and in Khunda *dika* of the Sil circle are not meant to be collected in full and the tenants could not live if such rents were collected in good seasons and bad seasons alike. The Kot estate is now under the Court of Wards and I view with apprehension the future management in its effect on the tenantry. The paternal administration of Sardar Fatch Khan which was carried on by his successors cannot be successfully continued by any Government official and the tenants will have to pay the rents and render the services which prevailed before without receiving the protection and assistance to which they are accustomed and which alone render their rents bearable. In the whole of the great Kot estate there is not a single occupancy tenant paying at cash rents and generally speaking the occupancy tenants and the owners in each village are the same individuals. Among hereditary owners the small and poor owner makes the worst master. He cannot exact forced labour and get his commands obeyed with the ease of the strong owner but he exacts his full rent every year alike, and in addition tries to take more from tenants who are afraid to stand up to him. Moreover he cannot afford to finance his tenants in times of distress and tries to squeeze just when he should be generous. Of all owners perhaps the Hindu money lender is the most avaricious grasping and unreasonable so much so that the clinging of the tenant to the land which he once owned is used as a convenient lever of oppression. When disputes break out between owners and tenants it may be said as a general rule that both are in the wrong. The dispute begins with some folly generally about a woman and extends into matters of rent and general administration until the original cause of dispute is entirely forgotten and each side bandies charges of oppression and insolence which are entirely foreign to the real matter at issue. Attempts by the owners to preserve the timber and grazing from destruction are a fruitful cause of disputes but here again such disputes only break out when the owners quarrel among themselves or are betrayed by their servant. Briefly I do not consider that the owner is generally a bad landlord he is often a very good landlord according to the dim and murky light by which he guides his feet but absolute subordination by the

tenant is considered the corollary of consideration by the landlord, and as years go on, and feudal bonds relax, the tenant is less and less inclined to practise the unquestioning obedience which the landlord has been taught to believe his absolute due

Revenue History up to the Current Settlement

Up to the second Regular Settlement the tahsil of Attock was composed of five fiscal subdivisions, namely, Haveli, Sarkáni, Nala, Sarwála and Haro, the last for convenience being divided into two circles. Haveli and Sarkáni included the Chhachh villages. Sarwála lay south of these two and extended to the tahsil boundary on the south, and from the Indus to the Kherímár hill east and west. The rest of the tahsil fell into the other two *ilákas*, Burhan and the Khattar villages round Kot Sundki being in Nala and Hasan Abdál, Wah and the villages east in the Haro *iláka*. No fiscal history of these *ilákas* has been obtained prior to A D 1813. From this date to A D 1832, the Sikhs collected the rents by appraisement of crop. In A D 1833 Bhái Mahu Singh was appointed *káidán*, and assessed the whole of Khattar containing the three last of the five *ilákas* above named. He resumed the *chahánams* of the Tarkhelís, inhabiting the mountain of Gandgar, and thus gave the final stroke to their entire dispossession from the *iláka* of Haro. He kept on better terms with the Khattars, and allowed them a *chahánam* out of the revenue. His assessment was succeeded by that of Misar Rám Kishen, which lasted until 1841. Diwán Sukh Ráj again assessed in 1842, and his leases lasted until 1846, and lastly Bhái Mahu Singh again returned and gave fresh leases in the year of the Regency.

The fiscal history of the *ilákas* of Haveli and Sarkáni, composing the celebrated and fertile valley of Chhachh, inhabited by Patháns who located themselves there, driving out the Dilázáks, during some of the inroads of the Pathán invaders, is pretty well known since A D 1813, when the Sikh power was fully established. Leased at first for about seven years to Chaudhri Mazulla of Músa Kudlati, who collected the rents by appraisement of the standing crop for Rs 24,000, it was afterwards managed by successive *káidáns* passing through the hands of the well-known Sheikh Imám-ud-din. They all collected by appraisement of the crop, until A D 1835 when Bhái Surjan Singh and Báki Rái were appointed *káidáns*. They fixed moderate assessments, which remained in force for eight years. They were succeeded by Diwán Sukh Ráj who revised the assessments. These lasted until A D 1846, and

<i>Ilaka</i>		1838-42	1843-44	1847
Chhachh	Haveli	27,349	27,658	38,686
	Sarkani	41,245	44,836	53,097

in 1847 the Regency assessments were given out by Mr Vans Agnew and Bhái Surjan Singh. A synopsis of these assessments is shown in the margin.

CHAP
III C.
Land Revenue

The great peculiarity in the fiscal history of the whole of this tract including Chhachh and Khattar is that during this period but few proprietors took up the leases whole tracts containing many villages were leased to contractors. Thus at one time Dewa Sháh a wealthy trader, took the lease of a large portion of Chhachh. He was in 1864 an old man quite ruined and reduced to the humblest circumstances. The Sikh assessments

Tahsil	Ilaka	1838-39	1840-41	1841-42	1842
Attock	Haro	18,541	18,509	18,431	17,845
Do.	Do.	10,337	18,063	1,334	16,090
Do.	Parwál	13,60	13,009	12,62	11,183
Do.	Nala	17,703	1,10	1,180	10,810
Fattch Jang	Do.	14,625	14,698	13,80	1,000
Do.	Fattch Jang	15,063	15,1	15,120	14,081

of *ilakas* Nala, Sarwála and Haro which for convenience of assessment has been divided into two classes,

are indicated in the margin

Tahsil
Fattch Jang
under the
Sikhs

Fattch Jang under the Sikhs was composed of the *ilakas* of Nala (part of the old Sikh *ilaka* of which a portion has been incorporated with Tahsil Attock) Fattch Jang Argum Soán and Kot. The fiscal history of Kot will follow in the account of Pindigheb. The history of Argum and Soán is that of Rawalpindi. These *ilakas* were directly managed by the Sikhs the rates being enhanced as the Sikh power increased. The system was as usual *kankut*. In 1830 A.D. Maharaja Ranjit Singh hearing of the grievous exactions of his officials and of the unsatisfactory state of affairs, sent General Ventura to assess these and other tracts. His assessments were fair and even light but following on a period of much depression and overtaxation it was with difficulty they were realised. In addition the agents who had to carry out these fiscal measures were rapacious and exacting and gave the lessees no chance.

Warned at last of increasing disaffection Maharaja Ranjit Singh summoned the heads of tribes and villages to Lahore treated them with hospitality and distinction fixed comparatively light assessments and sent them back to their homes assured that what they had suffered was not at his hand but was the work of his officials. He conferred on them a still greater benefit than even the light assessments for he sent to realise them Bhán Dul Singh a man of known integrity of character and amiable temper whose name was long remembered as a just and faithful steward. Dul Singh administered these *ilakas* for two years and was succeeded in A.D. 1840 by Diwan Kankankor of Sukkot whose incumbency lasted until 1846. He raised the revenue and overtaxed the people. The land was visited during his rule by swarms of locusts so vast as almost to cover the population of the country. They remained three seasons namely from Kharif Samvat 1901 = A.D. 1844 to Samvat 1903 = A.D. 1846. This calamity is known by the name *Milramte* throughout the District.

Nevertheless, the Government Agent showed no consideration, and although the zamíndárs had no crops, he realised the revenue to the last farthing. Chiefly from this period dates the indebtedness of the proprietors to the trading class, which has reaped a rich harvest from their misfortunes, and to this time principally must be referred that complication in the tenures and transfer of proprietary rights to the cultivating class, which have entailed so much hardship on the proprietary body, and loaded our courts with so large an amount of litigation. Unable to realise the demand even under these circumstances, the Government Agent often introduced cultivators of his own, gave them a fixed terminable lease and virtually admitted them to a title to the proprietorship of the holding. In short, the cultivating class had to put its shoulder to the wheel, and help the proprietor out of his difficulties, or the latter would have been entirely dispossessed. Diwán Kishankor was succeeded by the same Bhái Dul Singh who had preceded him, he again reduced the demand to something more resembling the figure at which it stood before Kishankor's incumbency.

The *darbái* papers and other sources show the Sikh assessment for these *iláhas* to have been as follows —

Name of <i>Iláha</i>	NAMES AND JAMA OF SUCCESSIVE SIKH KARDARS		
	Dul Singh 1833-1839	Kishankor 1840-1846	Dul Singh 1847
	Rs	Rs	Rs
Asgám	24,824	30,289	27,074
Soan	46,148	48,296	46,979

The tahsíl of Pindigheb was composed of the *ilákas* of Síl, Khunda, Jandál and Makhad. The Sikhs were longer in taking the management of this comparatively unprofitable tract, inhabited by the hardest races the District contains, than any other portion of it. They at first farmed the three first *iláhas*, together with other tracts of the Jhelum district, for the annual sum of Rs 6,900 to an ancestor of the Malliks of Pindigheb, Mallik Amánat, who collected the rent by appraisement of the crop. He was followed in *iláha* Síl by his son Mallik Nawáb, and in *iláhas* Kot and Kunda by Rái Jalál, ancestor of Sirdár Fateh Khan Gheba, of Kot, who also collected the rents by appraisement of the crop. Mallik Nawáb rebelled and died in exile, and enhanced leases were given to Mallik Ghulám Muhammad, grandfather of the present Malliks of Pindigheb, Aulia Khan and Fateh Khan, and to Rái Muhammad Khan, father of Sirdár Fateh Khan Gheba. They also appraised the crop. An interval of two years intervened when Jodh Singh, Káidár, collected by appraisement and the revenue was then farmed by Mahárája Ranjít Singh to Sirdár Dhanna Singh Malwái, who, utterly unable to cope with these

Tahsil
Pindigheb
under the
Sikhs.

CHAP
III. C.
—
and Revenue.

sturdy zamindars, sublet the lease again to Mallik Ghulam Muhammad and Rai Muhammad Khan. But the Mallik and the Rai failing to fulfil their contract were summoned to Lahore. Some altercation ensued as they were leaving the Maharaja's darbar during which Rai Muhammad Khan cut down Mallik Ghulam Muhammad and fled. His offence was condoned and a fine imposed. In A.D. 1833 these *ildkas* were given to Sirdar Attar Singh Kalawala. He collected with difficulty by appraisement of crop. In 1834, his agent, Sultan was killed by the Khunda Ghebais. Cash assessments were fixed in supersession of the appraisement system which was not found to answer but these did not fare much better. The *ildkas* were then given to Kuar Nau Nihal Singh, grandson of Ranjit Singh. The rates at which his agents collected are said to have been very heavy, and realized with difficulty.

The tract was again given to Sirdar Attar Singh, Kalawala, who this time was determined to get rid of one of the most troublesome of the subjects of the Maharaja. He invited Rai Muhammad Khan loaded him with presents and honours, and immediately left for Peshawar. On his return six months after, he invited the Rai to the Fort of Pag situated about a mile from his hereditary seat Kot. With the recollection of his former reception fresh in his memory, Rai Muhammad Khan would not listen to the advice of his retainers and friends to take an escort, but went to the Sirdar with only a couple of followers. Scarcely had he set foot inside the fort, when he was attacked by Budha Khan Mallal and others and cut down. Sirdar Fateh Khan, his son lived to avenge this treacherous murder by the wholesale slaughter of Budha Khan's family, leaving only the latter and a young nephew who are still alive and are, as may be supposed the bitter enemies of the Sirdar. In 1840 the *ildkas* were given in farm to Mallik Fateh Khan Tiwana of Shahpur. He managed them for one year partly on the appraisement system and partly on cash leases. In 1846 Misar Amin Chand appraised the spring and Diwan Rujrup the autumn crop, and in 1847 the revenue was collected in cash.

The fiscal arrangements of this tahsil were involved in inextricable confusion the collection of the revenue was generally a scrimmage and therefore it is almost useless to found an argument on cash leases which were never acted on. Still as the information has, as far as possible, been collected, it is given below *quantum valcat* —

T. bill.	Units	1834	1835-41	1842-44	1845	1846
Fateh Jang	K 1	20 168	21 172	21 167	19 476	19 3
Fateh Jang	Kil	—	—	4,512	4 771	47,201
Do.	Kb 1	—	—	5,237	2 3	1 20

The distinctive feature of *ilākas* Pindigheb and Fattah Jang is their *chahānam* tenures. Whether the Sikhs collected by appraisement of crop or by fixed leases (which it has been seen were seldom if ever acted up to), they deducted a *chahānam* or fourth part of the receipts in favour of the proprietors. The families who enjoyed this proprietary profit were the Jodhrās of Síl, the Ghebās of Bálagheb, the Mughals of Khor, and a Pathán chief of Makhad, and also some Khattars in Khattar.

CHAP.
III, C
Land Revenue

The *ilāka* of Jandál, though for geographical reasons it now forms part of tahsil Pindigheb, used formerly to be in the Sikh subdivision called Khattar, it is inhabited by Khattars. Its fiscal history is, therefore, much the same as that of the other *ilākas* of Khattar, namely, Sarwála, Nala, Haro, and Fattah Jang. Bhái Mahu Singh framed the first assessments, but it is very uncertain how far they were acted on. The only difference is that it was held in *jágír* by Sirdár Nihál Singh, who is said to have collected the rent by appraisement of crop, yet there are leases extant. He was succeeded by Mallik Fateh Khan, Tiwána, in 1845. The Mallik was followed by Diwán Rájpur. The management is stated to have been by appraisement. In 1847 a cash assessment was attempted, but was not realised in full. It was always a troublesome tract. The collected statistics,

<i>Ilāka.</i>	Sirdár Mahu Singh	Fateh Khan, Tiwána	Rájpur, etc	shown in the margin, are under the circumstances given with diffidence at what they are worth.
Jandal	48,070	40, 25	44,312	

Ilāka Makhad is situated at the extreme south-western point of the District. The *ilāka* contained two parts, five villages, the *jágír* of the Mattu Sirdárs, and seven villages Makhad (proper), inhabited by the Sagri Patháns, of whom Sirdár Ghulám Muhammad Khan is the chief. The township of Makhad was always held by the Sikhs under direct management. It was a considerable trading mart. The remaining villages paid a very light assessment. The general result is as follows —

<i>Ilāka</i>	Detail of villages	1842 to 1847
Makhad	Five villages of an old <i>ilāka</i> called Jabbi being part of the Mattu <i>jágír</i>	2,941
Do	.. Makhad proper, seven villages	2,173

CHAP.
III C.
Land Revenue.

Tallagang
under the
Sikhs

Mr Brandreth thus describes the system under which the Sikhs assessed and collected their land revenue in Tallagang —

' In the Sikh time the cultivators usually paid by what was called the *bigha* rate the *kārdār* and the appraisers of the crops would select a fair field and very fairly calculate the produce by the eye a deduction of one-tenth would be made for the village servants and half the rest taken as the Government share. The field would then be roughly measured by a man's paces or the area guessed they can do this with unusual accuracy the produce per *bigha* of this field was thus calculated as an average *bigha* the *kārdār* would afterwards visit each field of each owner examine the standing crops and assess it as equal to so many average *bighas*. It was here that the owners gained they were it is true allowed nothing from their cultivators except where they were a very powerful body and had to be conciliated but their headman accompanied the *kārdār* and by assessing the cultivators highly induced the *kārdār* to treat their own fields with considerable leniency of course a system like this gave enormous opportunities for fraud and favoritism.

The number of *bighas* agreed upon was entered against each man and as soon as the price of grain for the harvest was fixed the value was calculated. And the village money lender had to advance the whole or a large portion of the amount to the *kārdār*. The *kārdār* then aided him in collecting the corn from the tenants. When the villagers obtained a fixed contract they followed the same system only modifying it by fixing the number of average *bighas* each man's land was equal to and then dividing the sum due by this number and consequently when they came to make a permanent division they assessed the different sorts of soil as equal to so many *bighas* at the worst soil, and divided the revenue accordingly.

There is very little trustworthy evidence as to the amount of the land revenue under the Sikhs. The *kārdārs* took as much as they could get. The professed standard of taxation in Tallagang was one-third of the gross produce. Mr Brandreth calculated the Sikh demand for Tallagang at Rs 99,698.

Settlement
under British
R. is
The
Summary
Settlement etc.

In Tallagang the first Summary Settlement was made immediately after the second Sikh War by Mr Bowring, and was somewhat severe. The standard of assessment was two-fifths produce or the Sikh demand, whichever might be lowest. The second Summary Settlement of 1852 by Major Browne was intended to correct the more obvious inequalities of the first. These Summary Settlements on the whole worked fairly well. The assessments were easily paid. In two or three estates only did the owners refuse the assessment and relinquish their proprietary rights. In the rest of the District the first Summary Settlement was made by Lieutenant John Nicholson a assistant to the Board of Regency. He increased on the Sikh assessments and even in some

cases on those of Diwán Kishenkor, and others of the most exacting Sikh officials. His *jamás* were considered very oppressive. He had framed them entirely on the estimates and papers of bygone Sikh agents, whose collections are now known to have been far beyond the amount the agricultural community could bear in a term of years. Other circumstances concurred to render these leases oppressive. The people were deeply in debt, they had not recovered from the destructive visitation of the locusts, and far more serious than even these causes was one which made the load intolerable. An unparalleled fall of prices took place at the period of annexation, for which it is difficult to account. Although large cantonments were formed and the consumption of grain must have been greater than during Sikh rule, yet the amount of grain stored was probably immense, and a certain confidence may have taken possession of the trading classes, tending to make them disgorge their hoards. All these causes combined, plunged the agricultural body into great distress. Added to this was the absence of employment, caused by the disbandment and discharge of the Sikh myrmidons, and the want of ready money. It is not surprising that, under these circumstances, a deep spirit of discontent began to show itself among the population of these and other *ilákas*. For some time after the annexation successive members of the Board of Administration were mobbed, and the whole agricultural population began to agitate seriously for a reduction of assessment. But the signs of the times were not immediately understood. Many old Sikh officials had been retained in office, who represented that it was a clamour raised merely to test the powers of endurance of a new *régime*, and the stipulated period of lease was allowed to elapse before relief was afforded.

When, therefore, the next Summary Settlement was made by Mr Carnac, Deputy Commissioner of the District, it was under an outer pressure, which, however disinclined he was at first to yield to clamour, could result in nothing else than large reductions. His revision of 1851 was again remodelled in 1853 on the basis of a measurement (though without a field map), and these assessments lasted until at various times, in different localities, they were superseded by those of the detailed settlement by Colonel Cracroft. In praise of these assessments it is enough to say that, in conjunction with other causes, they raised the District from a state of great depression to one of prosperity unknown before, and that though it was found necessary still further to reduce the revenue, in order to leave reasonable profits and give hope of its standing the test of fair pressure in unfavourable years and bad seasons, yet Colonel Cracroft's operations did not result, as far as the assessment goes, in much beyond its more equable and uniform adjustment on villages and population, and a reduction on the whole of $5\frac{1}{2}$ per cent.

CHAP
III. C.
—
Land Revenue
The Regular
Settlements
The First
Regular
Settlement.

The First Regular Settlement of Tallagang was conducted by Mr Arthur Brandreth It commenced in June 1855 and was finally completed in May 1864 The assessment has been elaborately explained by the Settlement Officer in his published report Generally speaking it may be said that the demand was so framed as in no case to exceed half assets. The following table shows the value of the land revenue under Sikh rule and under the first three British settlements —

Tab II.	Sikh average	AVERAGE OF SUMMARY SETTLEMENTS		Regular Settlement first year
		1st	2nd	
	Rs	Rs	Rs.	Rs
Tallagang	99 638	90 660	87 160	99,469

The amount shown as the Sikh demand professes to be the average of what they took in the last four years of their rule In fact the Sikh demand cannot be stated with any accuracy The local officers of the Lahore Darbar the *kadrirs* took as much as they could get and the demand was not framed so as to leave any profit to the proprietary body The entries as to the Summary Settlement are average results deduced from the whole period of the currency of each *Jagirs indims* and *muafis* are always included

In the rest of the District the first Regular Settlement was made by Colonel Craicroft Settlement began in 1860 and was reported to Government in 1864 The assessments were sanctioned by Government on 31st October 1866 The subjoined table shows the highest demand ever realised in the various taluhs compared with the amount of the summary and regular assessments Fattah Jang had been constituted a separate taluhal in 1859

Tab I	Highest demand, of which amount received, exist ever paid in one year from 1810 onwards.		Summary of estimate of demand, as per declaration of the demand of the Regular Settlement		Demand as assessed at Regular Settlement.	Increase	Decrease	Est for regular assessment per taluhal (approximate).
	Rs	Rs	Rs	Rs	Rs.	Rs.	Rs	Rs & P
Attock	10,000	12,117	10,000	10,000	10,000	0	0	110 0
Fattah Jang	1,000	1,000	1,000	1,000	1,000	0	0	1 0 0
Phalgoda	1,000	1,000	1,000	1,000	1,000	0	0	1 4 0

Everywhere, the first Regular Settlement was essentially in regard to the assessment a village settlement. Assessment circles were no doubt formed, but they were not much used. In the main the demands were fixed by the personal knowledge of the Settlement Officer, and by his opinion of what each village could afford to pay. He arrived at his conclusions after consideration of a multitude of matters all more or less relevant to the subject of taxation. These assessments undoubtedly worked well. They were in nearly every case paid with ease and regularity, and led to a general increase in the prosperity of the District and in the amount of cultivation. They were, however, never tried by widespread crop-failure. There were occasionally indifferent harvests, but never anything approaching scarcity.

The Second Regular Settlement began in Tallagang in December 1874, under the direction of Major Wace, who held charge till May 1877. Various officers presided over the operations from that month till September 1878, when Mr Thomson assumed the direction, and completed and reported on the settlement in the cold weather of 1880-81. The assessment of the land revenue was wholly performed by Major Wace himself, while the forest settlement was chiefly made by Mr Thomson. Since the first Regular Settlement, cultivation and the permanent value of agricultural produce had increased, population had expanded, communications had improved, the former assessment had been easily paid, and the people generally were prosperous.

The standard of assessment was, as it is still, "half net assets," that is, the assessment was nowhere to exceed half the net profits which a landlord would realise if he cultivated his land through tenants. In fact, the assessment was everywhere much less than this.

The settlement took effect from Kharif 1879. Colonel Wace originally proposed an increase of only 28 per cent in Tallagang, but the Financial Commissioner considered the proposed assessment too low, and in the result the increase taken was 34 per cent. The assessment, even as enhanced by the Financial Commissioner, was still light, and Colonel Wace himself wrote that the demand was "admittedly below what it would have been had not cultivation increased more rapidly than can safely be immediately followed by our cash assessments."

As might, therefore, be expected the Revised Settlement worked well throughout the tract, the demand being in ordinary years paid easily and without pressure, but it was of course lightened considerably during the term of settlement by the large extension of cultivation that everywhere took place. The whole country, being at the mercy of the rainfall, is soon affected by drought, and in

CHAP
III, C
Land Revenue

unfavourable seasons collections are made with some difficulty as is only natural but even in such bad years as those from 1896 to 1900 the suspensions which it was necessary to grant were comparatively small, as shown by the following table —

				TALLAGANG.		Year in which the amount suspended was realised.
				Khairi	Rabi	
Demand, 1897-98				51,407	60,311	—
SUSPENSIONS.						
1887-88	—	—	—	3,254	—	1888-89
1888-89	—	—	—	3,421	—	1889-90
1896-97	—	—	—	4,809	2,021	1896-97
REMISSIONS.						
1890-91	—	—	—	—	51,662	—

Before 1887 it does not seem to have been customary to grant suspensions at any rate none were granted and it is hardly possible that none were needed. Since 1887 there has been only one year in which neither suspensions nor remissions were required. This must be regarded as a normal state of affairs.

The remissions in the disastrous year 1890-91 were due to damage done by locusts which made practically a clean sweep of the spring crop in the whole of Tallagang. All the suspensions have been rendered necessary by drought chiefly in certain well defined blocks of country, which have a way of being left out in the distribution of any but the most universal rainfall. The revenue suspended in 1887-88 was all recovered within the next year. Coercive processes have very rarely been employed. There are probably few taluils where collections give so little trouble as in Tallagang.

The figures given above do not contradict the statement that the settlement worked well in Tallagang. In a dry tract dependent on a precarious rainfall even a very moderate fixed assessment would not obviate the necessity of giving rather frequent suspensions. If remissions are avoided otherwise than for unforeseen calamities such as hail and locust or exceptionally prolonged droughts and the bulk of the revenue is paid with punctuality a settlement may be said to have worked satisfactorily.

For the rest of the District, that is all north of the Soán, the assessments of the First Regular Settlement had been sanctioned for 10 years from 1864, but were allowed to run on for 20 years. The Second Regular Settlement began in October 1880, with Mr. Steedman in charge as Settlement Officer.

CHAP
III. C.
Land Reve-
nue

Measurements were completed under his supervision, but his health broke down, and after $3\frac{1}{2}$ years he was compelled to take leave. Mr. Robertson, previously Forest Settlement Officer, then completed the settlement. Mr. Steedman had completed the assessment of Attock Tahsil and reported on it in August 1884. In the Fattah Jang Tahsil the assessment work was done, and the assessment report was written by Captain (afterwards Colonel) F. Egerton. The increase in the area of cultivation since Colonel Cracroft's assessments were announced was the chief foundation on which the enhancements were based. The standard of assessment was "half net assets." The methods were those at present followed. Assessment circles were formed, a produce estimate worked out, and soil rates framed. The results, compared with those of Colonel Cracroft, may be thus summarised —

Tahsils	Area cultivated at First Regular Settlement	Area cultivated at Revised Settlement	Increase per cent on cultivated area	Jama at First Regular Settlement	Incidence of revenue per acre cultivated	Jama at Second Regular Settlement	Incidence of revenue per acre cultivated	Increase per cent in jama
	Acres	Acres		Rs	Rs a p	Rs	Rs a p	
Attock	142,655	183,964	29	1,295	0 14 6	1,59,595	0 13 11	24
Pindigheb	162,435	264,513	63	77,379	0 7 7	1,14,593	0 6 11	48
Fattah Jang	139,886	231,691	64	1,11,279	0 12 9	1,56,738	0 10 9	41

In Attock the Settlement worked very well. The Chhachh and the Sarwála flourished, but the Nala did not thrive so well.

Working of
the Settle-
ment.

The state of Pindigheb Tahsil began to cause anxiety from the very beginning of the term of Settlement.

The Lieutenant-Governor, Sir J. B. Lyall, as the result of a tour in the Pindigheb Tahsil in 1891, called for a report on the working of the Settlement with a view to the introduction of a fluctuating assessment. The Commissioner, Mr. Thorburn, in the course of his report in June 1891 wrote as follows —

"The former fixed assessment of the tahsil as it stood in 1884-85 was Rs 77,379. The new fixed assessment in force since Kharif 1885 is Rs 1,14,593,

CHAP
III. C
—
Land Revenue.

being an increase of Rs 37,214 or 48 per cent. Since then Rs 82 000 have been suspended chiefly in the years 1886-87 Rabi 1888 and 1889 90. Of the suspended revenue Rs. 2 500 have been remitted and Rs. 13 500 are still unrecovered and probably unrecoverable. The rest Rs 66,000 has been realised whenever there was a fair or good harvest. In addition to the above suspensions and remissions Rs 43,500 of the rabi demand for 1890 91 are now being suspended preliminary to recommendations to remission owing to the destruction of the spring crops by locusts. About half the rural population has left the tahsil in search of labour a quarter or more of the plough cattle have been sold and indebtedness is general. It is evident that even in the unlikely event of several successive good or fair harvests the condition of the revenue-payers of the tract, money lending holders excepted must long continue depressed. The fact is that whenever the Rabi fails as it does over a larger or smaller area quite every second year the poorer agriculturists and their dependents forsake their homes and seek labour beyond the limits of the tahsil. The same happens but to a much smaller extent when the Kharif fails."

As the result of this enquiry the Lieutenant Governor in his letter No 163 dated 24th September offered the Pindigheb Tahsil a fluctuating assessment the proposed rates on matured crop being—

<i>Sil and Jandal Circles</i>		Rs. a p.
Irrigated		2 0 0
Unirrigated	{ Wheat and cotton	1 0 0
	{ Others	0 12 0
<i>Makhad Circle</i>		
Irrigated		2 0 0
Unirrigated	{ Wheat and cotton	0 12 0
	{ Others	0 8 0

The proposed fluctuating assessment was explained to the people, with the result that not a single village consented to abandon their fixed assessments for the proposed fluctuating assessment. They objected partly to the rates which they considered too high but mainly to the constant interference of Government subordinates which any system of fluctuating assessment involves. They said that they did not want the Settlement always with them. The Financial Commissioner opposed the proposal to introduce pure fluctuation and extracts from his letter are printed in paragraph 479 of the Settlement Manual. Ultimately the proposal to introduce fluctuating assessment was abandoned and the fixed assessment was sanctioned and allowed to run its course. The harvests of the next few years were good and the first decade of the term of Settlement in Pindigheb ended more hopefully than it had begun. During the same period in Pattahlang no suspensions were given but Rs 8504 were remitted during the locust year 1890 91. Detail of the suspensions

and remissions given in the last ten years of the now expired Settlement are shown in the following table —

CHAP
III, C
Land Revenue

YEAR	Nala	Gheb	Sil Soan	Tahsil Fatteh Jang	Jandal	Makhad	Sil	Tahsil Pindigheb
	Rs	Rs	Rs	Rs	Rs	Rs	Rs	Rs
1895-96					200		6,639	6,839
1896-97	10,563	12,157	100	22,820	943	3,273	14,308	18,524
1897-98					25	237	1,313	1,575
1898-99						380	4,096	4,476
1899-1900	888	3,586	31,667	36,141		980	21,369	22,349
1900-01							1,102	1,102
1901-02	310	3,668	13,522	17,500		564	14,136	14,700
1902-03		319		319				
1903-04	2,224	5,818	4,087	12,129	177	127	4,110	4,414
1904-05	1,727	2,325	1,677	5,729	116		1,806	1,922
Total	15,712	27,873	51,053	94,638	1,461	5,561	68,879	75,901
Percentage of total suspensions to total revenue de- mand of 10 years	8	6	5	6	1	7	8	7
Total remissions 1895-96—1904-05	2,379	8,121	20,349	30,849		770	23,418	24,188
Percentage of total remissions to total land reve- nue demand of 10 years	1	2	2	2		1	3	2

It will be noticed that in this period of ten years the whole revenue was collected in only four years in Fatteh Jang and in only one year in Pindigheb. In Fatteh Jang, one per cent and in Pindigheb two per cent of the total demand has been remitted. At the end of the year 1904-05, Rs 6,289 were outstanding under suspension in Fatteh Jang and Rs 751 in Pindigheb. In noting on the working of the settlement, Mr Kitchin wrote as follows —

“The total assessment is not high, and is even light, but the distribution over villages and over holdings is not good. The measurements, which are the foundation of assessment, were sometimes very bad, and it would appear that the local staff of last Settlement was much less competent and much more corrupt than in any other tahsil. The recorded increase of cultivation, 53 per cent, was greatly exaggerated. Huge fields, cultivated in patches, full of ravines and rocks, were shown as all cultivated. In some cases villages in which the cultivation has actually increased since Settlement, now show a cultivated area 30 per cent to 50 per cent less than that at last Settlement. With statistics so unreliable, mistakes were bound to occur and they did occur. At the same time the records were not so bad but that it has been found possible to correct the maps in the present Settlement and re-measurement had hardly ever been necessary. The difficulty

CHAP.
III C.
Land Revenue.

which has been found in working the Settlement in Pindigheb is however, in the main, due to bad seasons, but in considering assessment proposals in this tahsil it must not be forgotten that bad seasons are more common than good seasons, and that the losses suffered in one bad year the losses of stock and the debts incurred, are not recouped in a single good year and perhaps can never be recouped at all

The Current Settlement.

Dates

When the first and second of the revised Settlements expired the district had not yet been formed. Tallagang was still a part of Jhelum district the remaining tahsils being in Rawalpindi district. It was found convenient to re-settle Attock tahsil in connection with the Hazara Settlement. The result is that the current Settlement was carried out at three different times and under three different officers. Mr W S Talbot settled Tallagang being appointed Settlement Officer towards the end of 1895 and retaining charge till the completion of operations at the end of 1901. To some extent the length of the proceedings was due to interference with the work on account of bad harvests. In 1901 and 1902 Mr M S D Butler Assistant Settlement Officer Hazara settled Attock tahsil. In Fatteli Jang and Pindigheb Settlement operations were in charge of Mr A J W Kitchin who also settled Rawalpindi district operations lasting from 1902 to 1907. Detailed accounts of the principles and procedure followed by these officers will be found in the published Assessment Reports.

Assessment
Circles

The assessment circles framed have already been described. The whole of Tallagang is one circle. Each of the other tahsils is split up into three circles. The Attock circles are the Chhachhi, Sarwala and Nala circles. Those of Fatteli Jang are the Nala, Gheb and Sil Soan. Those of Pindigheb Jandal, Makind and Sil.

Methods.

The methods of Mr Talbot and Mr Kitchin were those laid down in the instructions. The estimated value of half the net produce was taken as the maximum for the Government demand. A principal guide was the rents paid in money and kind by an ordinary tenant at will care was taken not to tax unfairly the capital invested in improvements and full allowance was made for all circumstances directly or indirectly bearing on the profits of the land owners. Half net assets estimates, produce estimates and soil rates were all worked out and the Government demand calculated in the usual way.

In Attock Mr Butler framed with great care a half assets estimate based on land rents and then rejected it as an assessment guide. A half-cash rent estimate was not framed. The assessment guide relied on was obtained by raising the existing revenue rates 17 per cent for the rise in prices and applying the new rates

thus obtained to the present cultivated area. The question is one relating to Settlement procedure, and, as it is not of general interest, it need not be mentioned here at greater length. Reference should be made to Mr Butler's Assessment Report, especially to sections 47 and 48, and to the Settlement Commissioner's review of Mr Butler's proposals, especially section 25.

CHAP
III, C
Land Revenue

The results of the reassessment are given below —

Results of
Reassess-
ment

Tahsil	Assessment circle	Demand of last year of former Settle- ment	Demand of first year of new Settlement	Half assets esti- mate	Actual increase in rupees	Increase per cent
Attock	Chhachh	76,138	90,656	1 00,595	14,518	19
	Sarwála	22,293	27,719	29,952	5,426	24
	Nala	60,856	69,135	69,175	8,279	14
	Tahsil	1,59,287	1,87,510	1,99,722	28,223	18
Fatteh Jang	Nala	18,500	22,248	33,069	3,748	20
	Gheb	43,845	56,344	92,495	12,499	29
	Sil Soan	94,259	1,06,363	1,54,727	12,104	13
	Tahsil	1,56,604	1,84,955	2,80,291	28,351	18
Pindigheb	Jandál	25,877	29,366	43,943	3,489	14
	Makhad	8,195	8,763	9,228	568	7
	Sil	80,726	81,194	1,14,885	468	1
	Tahsil	1,14,798	1,19,323	1,68,056	4,525	4
Tallagang		1,21,375	1,59,848	2,17,334	38,473	32
District		5,52,064	6,51,636	8,65,403	99,572	18

The sanctioned rates of assessment per acre are as follows — Rates

Tahsil	Assessment Circle	IRRIGATED			Sailáb.	Lipara or Hall	Las or Bárání I.	Malra	Rakar	Banjar
		Chahl	Alí	Nahri						
		Rs a p	Rs a p	Rs a p	Rs a p	Rs a p	Rs a p	Rs a p	Rs a p	Rs a p
Attock	Chhachh	6 8 0		..	1 8 0	1 8 0	2 0 0	0 12 6	0 4 0	
	Sarwála	4 8 0	4 0 0		1 8 0	1 8 0	1 0 0	0 0 6	0 3 0	
	Nala	5 0 0	5 0 0	1 10 0	1 10 0	0 10 0	0 10 0	0 8 6	0 4 0	..
Fatteh Jang	Nala	5 0 0	5 0 0		1 0 0	1 0 0	0 10 0	0 10 0	0 10 0	
	Gheb	3 8 0	3 8 0		0 7 0	0 12 0	0 7 0	0 7 0	0 4 0	
	Sil Soan	5 8 0	5 8 0	..	1 8 0	1 14 0	0 15 0	0 15 0	0 6 0	
Pindigheb	Jandál	3 8 0	3 8 0		0 8 0	0 12 0	0 12 0	0 8 0	0 8 0	..
	Makhad	3 0 0	3 0 0		0 4 0	0 8 0	0 8 0	0 4 0	0 4 0	
	Sil	4 0 0	4 0 0		0 6 0	0 12 0	0 12 0	0 6 0	0 6 0	
Tallagang		Irrigated								
		4 4 0				0 14 0	0 14 0	0 7 3	0 7 3	0 0 3

CHAP
III. C.
Land Revenue.

The average rate per acre for the whole District is ten annas one pie. In Tallagang the justification for the increase of 32 per cent was an increase in cultivated area of 23 per cent and a rise in prices of from 30 to 36 per cent. In Pindigheb efforts were made to redistribute the existing demand rather than to increase the demand on villages which had already shown that the existing assessment was as much as, or more than they could bear. In the Chhachh and Sarwala the reasons for taking an increased demand were the great spread of well cultivation. The Attock Nala had been relatively over assessed and a full assessment was not taken.

Incidence of demand.

The rate of incidence of the present demand per acre cultivated is compared below with the rate of incidence at Revised Settlement —

Rate of incidence per acre cultivated

	Chhachh.		Sarwala		P. N.		Tahsil Attock.		Tala.		Chhachh.		Sarwala.		Tahsil Pindigheb.		Tallagang	
	R. p.	R. p.	R. p.	R. p.	R. p.	R. p.	R. p.	R. p.	R. p.	R. p.	R. p.	R. p.	R. p.	R. p.	R. p.	R. p.	R. p.	R. p.
Revised Settlement	17.4	0-7.3	0-12.2	0-14.1	0-13.0	0-6.6	11.4	0-10.8	0-7.9	0-1.4	0-7.4	0-4.19	0-13.9					
Current Settlement	1-7	0-8.7	0-13.6	1-0.7	0-11.10	0-7.9	13.4	0-12.1	0-8.3	0-4.3	0-7.1	0-7.6	0-2.4					

In Tallagang the former settlement terminated at the end of 1898-99, but owing to the season of distress through which at that time the tahsil was passing the announcement of the new assessment was deferred under the orders of Government and they did not take effect until Kharif 1901, when there had been two good harvests. Unfortunately the year 1901-02 proved to be a bad one agriculturally, and considerable suspension had to be granted so the new settlement did not start under favourable circumstances.

In Attock Mr Butler proposed that the enhancements should be progressive being gradually introduced within a period of five years and the Settlement Commissioner suggested that in any village where the enhancement of revenue would exceed 30 per cent, the Settlement Officer should defer half of it or a sum within 2 per cent of that amount for a period of five years the method followed being to announce and distribute the full final demand and then defer so many annas in the rupee on each holding. The Lieutenant Governor, however, thought it unnecessary to allow any progressive assessments except under protective leases for wells. The new assessments were accordingly introduced from Kharif 1901. Mr Kitchen's assessments in Fattch Jang and Pindigheb took effect from Kharif 1906.

Cesses

The cesses payable in addition to the land revenue are—

	Rs. a. p.			
Lambardari Cess	5	0	0	per cent on the land revenue 1 man 1
Local Rate	4	2	0	ditto ditto

Of the total demand by the new assessment Rs 43,754 or 7 per cent is assigned as follows —

CHAP
III, C

Land Revenue

Assignments
of Revenue

		Rs
<i>Muáfis</i> and <i>jágírs</i>	..	35,160
Ináms	.	8,594

In Tallagang Tahsil none of the large grantees are *zamíndárs* in the ordinarily accepted meaning of the word the largest of all are absentees The principal grantees are Sardar Mehr Singh, Chhachhi, etc, of Pachnand, Rs 6,629, and Pir Iláchi Náth of Kot Sárang, Rs 715 In Fattah Jang the grants of the Sardar of Kot aggregate Rs 6,184, the Khattar family of Dhrek and Bahtar receive Rs 908, the Ghebas of Malál receive Rs 500, and the Alpial family of Chakri receive Rs 800 The Malliks of Pindigheb hold one village in *jágín*, and in 26 villages receive as *chahán am* one-fourth of the whole assessment The *chahán am* is made up of a *talakadárí* of 10 per cent or 15 per cent paid by the owners, and a *jágín* of 15 per cent or of 10 per cent, bringing the total grant up to 25 per cent in each case The whole *jágín* paid by Government is Rs. 3,841, and the village owners in the form of *talakadárí* pay Rs 2,581 The only other large grantee in Pindigheb is the Khán of Makhad, who, under the name of *chahán am*, receives one-fourth of the revenue of all the Pathán villages in the circle This amounts to Rs 1,829 In addition to the grants in this District, the Khán of Makhad has large *jágíns* and feudal dues in the Kohát District In Attock Tahsil Malik Muhamad Amin Khán, of Shamsabad, receives Rs 2,200, Mahant Hans Das, Jassian, Rs 1,540 and the Mallahs of Attock Rs 1,095

The following statement gives the assignments of revenue for each tahsil —

Tahsil	In perpetuity		Maintenance of institutions		For life or lives		For term of settlement		For roadside groves and gardens		Total value of grants
	No	Value	No	Value	No	Value	No	value	No	Value	
		Rs		Rs		Rs		Rs		Rs	Rs
Fattah Jang	19	10,681	3	358	12	1,288	1	1			12,328
Pindigheb	37	5,678	6	148	10	581	2	103	1	8	6,518
Attock	14	5,536			18	2,337	6	514	1	20	8,407
Tallagang	8	7,535	3	30	3	185					7,750
Total	78	29,430	12	536	43	4,91	9	618	2	28	35,003

CHAP
III. C.
Land Revenue.
Instalment.

The proportion of the demand to be paid in each of the two harvests is a matter which the people are usually allowed to settle for themselves. The rabi harvest is almost everywhere much more valuable than the kharif while in the Jandál and the Sarwála the kharif harvest is of hardly any importance at all. The result of putting a large share of the demand upon the kharif undoubtedly adds to the difficulty of collection and results in the unnecessary trouble of suspending revenue in the kharif to collect it in the following rabi. On the other hand prosperous owners like to pay a large share of their revenue with the kharif as it enables them to dispose of their rabi crops at their leisure and frees them from the necessity of selling grain just when the market is most unfavourable. In Tallagang the people were generally advised to pay two-thirds of the demand in the rabi and only one third in the kharif. Many villages adopted this suggestion. Many however, elected to pay equally in both harvests and some preferred to pay three-fifths in the rabi instead of two-thirds. In the Pindigheb Jandál the instalments are kharif one-third rabi two-thirds. In the rest of Pindigheb and in Fattah Jang the case of each village was decided in the *bachh* and where suspensions of the kharif revenue had been frequent in the past the proportion of the rabi instalment was increased unless the people showed any strong and reasonable objection. The general rule is to pay two-thirds of the annual demand in the rabi. In Attock Tahsil the assessment is paid in two equal instalments.

For the whole District the amount payable in the kharif is Rs. 2 87 228 and in the rabi Rs. 3 15,298 *plus* cesses, kharif Rs. 38,297, rabi Rs. 42,040

The dates for payment are in Tallagang kharif 1st January and 1st February and rabi 1st July and 1st August and in the rest of the District 15th January and 15th July

Water-mills. In all three tahsils north of the Soán no assessment has been imposed upon water mills, but power has been reserved to make a special assessment at any time. In Mr Talbot's settlement mills were assessed at an average rate of Rs 7-8-0

Suspensions
and Remissions.

Much of the District is insecure. The general rule therefore is that suspensions are granted freely but remissions are to be given seldom and recoveries are made on the first opportunity. The three years rule that is that suspended revenue outstanding for three years should be remitted is not followed. Generally the kharif is the cattle crop and the rabi is the people's crop. Suspensions are not required for a poor kharif following a fair rabi if there is moisture for rabi sowings. Danger rates have been framed and the District divided into secure and insecure tracts. Eighty eight per cent of the District is "insecure"

Section D — Miscellaneous Revenue

CHAP
III, DMiscel-
laneous
Revenue

One of the main heads of Miscellaneous Revenue is Excise, though the District is relatively one of the least important in the province in this respect. The population is almost entirely Muhammadan and is not addicted to drinking. The consumption of spirits and other liquor is confined almost entirely to the few small towns and large villages. The number of retail vendors is 18, and that of wholesale vendors 2, one doing business at Campbellpur, the other at Tallagang. The number of shops selling foreign liquor or liquor imported from Europe is three, one on a fixed fee at Campbellpur, the others at Attock and Tallagang. The gross receipts for the last four years are given in the margin. The increase is mainly due to enlarged sales of country liquor.

There is now no distillery in the District. The chief sources of supply are the Murree Brewery Company, Rawalpindi, the Karnal and Shahjahanpur distilleries, and wholesale vendors in Lahore, Rawalpindi and Peshawar. The total number of gallons of spirit made in British India and sold to licensed vendors during 1903-04, 1904-05, 1905-06, 1906-07 was 2,615, 2,622, 3,224, 3,667 respectively.

Smuggling is almost unknown and illicit distillation very rare.

Muhammadans who refrain from spirits are not above indulging in a little opium, but the consumption is small. The cultivation of the poppy is prohibited in the District, and the opium administration is concerned only with the import trade. Retail dealers obtain their supplies from Rawalpindi. There are 18 shops licensed to sell opium.

The only hemp drugs used are *bharg* and *charas*. The former grows in several parts of the District, but the drug is not manufactured and there is no export. Both *charas* and *bharg* are imported from Rawalpindi and Amritsar. The import of *charas* for the last three years is given in the margin. There are no bonded warehouses in the District. The total annual consumption of opium and hemp drugs in seers during the last four years is given below —

Year	Amount		
	M	s	ch
1904-05	8	39	6
1905-06	7	0	0
1906-07	9	33	8

Year	Opium	Bhang	Charas
1903-04	616	103	512
1904-05	495	71	361
1905-06	473	118	300
1906-07	605	275	394

CHAP
III, D.
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Miscel-
laneous
Revenue.

The incidence of the gross receipts from exciseable articles on each 10 000 of the population in rupees was as follows —

Year		Liquor	Opium.	Drugs.
1903-04	—	192	70	44
1904-05	—	19	91	53
1905-06	—	310	73	31
1906-07	—	307	69	29

The consumption per head of population during the same years was —

Year		Liquor	Opium.	Charas.	Bhang
		Oz	Tolas.	Tolas.	Tolas.
1903-04	—	0.9	1	0.9	0.2
1904-05	—	0.9	0.9	0.6	0.1
1905-06	—	1.0	0.8	0.6	0.2
1906-07	—	1.1	1	0.7	0.6

Income Tax

The trade of the District being inconsiderable the Income Tax collections are in comparison with other districts small. The large majority of assesses are small bankers and money lenders in the villages and small towns. There are at present 318 assesses of whom only 57 have incomes of over Rs 2,000 per annum. The following table shows some of the more important figures in connection with Income Tax administration —

Year		NUMBER OF ASSESSES.		Net collec- tions.
		Incomes above Rs 2,000.	Incomes below Rs. 2,000.	Rs.
1903-04	—	18	150	17,23
1904-05	—	7	261	17,021
1905-06	—	70	267	10,610
1906-07	—	57	319	11,142

Incomes are assessed only under Parts I and IV of the Act as the District figures include no contributions from companies or securities. The work of the Department is easily carried on by a single *mohattar* under the control of the Deputy Commissioner.

Stamps

The records for the receipts and charges on stamps for the last four years are given below —

Year		Number of Licenses & Advers	Gross receipts	Charges	Net receipts
1903-04	—	—	1.4	1	1
1904-05	—	—	1.11	—	1.11
1905-06	—	—	1.13	2.17	2.31
1906-07	—	—	1.1	2.2	4.2

The increase is almost wholly under the head of Judicial Stamps. The Land Alienation Act, the Limitation of Suits Act, and the Pre-emption Act have had their effect in a considerable diminution of litigation and of the number of bonds executed. The increase simply means that people who formerly bought stamps in Rawalpindi now buy within the District. The greatest rise synchronises with the removal of the courts to Campbellpur.

The local rate is Rs 4-2-8. The total receipts are about Rs 65,000.

CHAP
III, E
—
Local and
Municipal
Govern-
ment

Section E—Local and Municipal Government

There are now only two Municipalities in the District, those of Hazro and Pindigheb. The Municipality of Tallagang was abolished many years ago. Attock is a notified area.

The only Municipality of any importance is that of Hazro in Attock Tahsil. It is a Municipality of the second class. There are twelve members, of whom nine are nominated and three are *ex officio* members. The Deputy Commissioner of the District is the President. There are two Vice-Presidents. Of the remaining members at present five are Hindus and four are Muhammadans. The right of electing members was withdrawn by the Punjab Government in 1900 on account of misappropriations of Municipal funds and intrigues and feuds among the members. The Municipal boundaries were fixed by Punjab Government Notification No 100, dated 10th February 1886, but proposals are now under consideration for their amendment.

The Committee works largely through Sub-Committees, seven in number, *viz*, Sanitation, Public Works, Finance, Lighting, Licensing, Garden and Education. Of these the first three are permanent Sub-Committees, the last four temporary. A paid Secretary was entertained, and the new Municipal Account Code was introduced last year (1906).

The principal source of income is octroi, which is collected mainly on the import of grain and cloth. The refund system has recently been introduced, and the Committee now has a bonded warehouse. The income for the last three years is given in the following table—

Detail	1904-05	1905-06	1906-07
	Rs	Rs	Rs
Octroi	12,941	15,489	16,588
Education	1,807	1,948	2,092
Sweepings	1,032	1,262	1,201
Interest	1,985	1,985	1,985
Miscellaneous	360	617	6,755
Total	18,131	20,292	28,621

CHAP
III. E

The detail of expenditure is as follows —

Local and
Municipal
Govern-
ment-

Detail	1904-05.	1905-06.	1906-07
	Rs.	Rs.	Rs.
Octroi collection establishment	1 429	1 026	2,840
Municipal office	815	953	1,379
Public Works	941	11,906	3,440
Police	2,519	2,520	2,623
Education	3,354	3 447	3,767
Medical	2,793	2,288	2 138
Conservancy	1,972	2,009	2,302
Lighting	881	649	813
Garden	298	503	438
Miscellaneous	103	315	1 743
Total	15,109	26,506	20,287

Refunds in 1906-07 amounted to Rs. 1 803

The three local schools the Middle School the Hindu Girls School and the Aided School are supported by the Committee. The local police are also maintained by the Municipality at a monthly cost of Rs 209 14-9. A fire engine has been purchased and put in charge of the police.

Two drainage schemes one intra mural the other extra mural are under consideration. For the former a payment of Rs. 10 000 has been made to the Public Works Department, but the scheme has not yet been taken in hand.

The medical expenditure is incurred on the Municipal dispensary. The Municipality's finances are in a sound condition. Rs 20 200 have been invested in Government promissory notes at $3\frac{1}{2}$ per cent under the Loans Act of 1865.

The octroi schedule was revised by Government in 1892 (Notification 328 dated 7th July 1892). Proposals for its further revision have been submitted to Government.

The Municipal bye laws were published with Punjab Government Notification No 683 of 22nd August 1900 and were revised by Notification No 56 dated 1st February 1900.

The population of the Municipality is 9 799. Octroi falls at the rate of Rs 1-8 11 on each head of the population and the total income at Rs 2 12 7.

Pindigheb

The Pindigheb Municipality is of the second class and was established by Punjab Notification No 1773 dated 23rd October 1874. There are 12 members four of whom are members *ex officio*. The Deputy Commissioner is President the Assistant Commissioner Pindigheb Senior Vice-President the Tahsildar Junior Vice President and the Civil Surgeon a member. There is no system of election. The non-official members are nominated by the Deputy Commissioner. At present four are Hindus and four Muhammadan. The Assistant Commissioner supervises all

Municipal business, appeals from his orders being heard by the Deputy Commissioner There are no Sub-Committees

CHAP
III, E
Local and
Municipal
Govern-
ment

The boundaries of the Municipality were fixed by Punjab Government Notification No 1967, dated 4th December 1874, and were revised by Notification No 16, dated 13th January 1887

The average annual income during the ten years preceding 1904 was Rs 4,517 and the expenditure Rs 3,759 The income and expenditure for the three years ending 1906-07 were as follows —

Income

Detail	1904 05	1905-06	1906 07
	Rs	Rs	Rs
Octroi	5,327	5,682	6,811
Municipal property	8	22	193
Grants			
Miscellaneous	773	693	747
Total	6,1 8	6,397	7,751

Expenditure

Detail	1904-05	1905-06	1906 07
	Rs	Rs	Rs
Administration	704	941	1 487
Public Safety and Convenience	2,818	2,876	2,841
Sanitation	1,137	1,283	1,282
Public Works and Repairs	238	50	348
Miscellaneous	382	154	63
Total	5 279	5,304	6,019

Practically the only source of income is octroi, which is levied on the trade in grain, cloth, gur, sugar, ghi, soap, cotton, oil and wood There is no system of refunds The octroi schedule was revised in 1904 (Punjab Government Notification No 9498, para 4, dated 2nd July 1904)

In the early years of the Municipality's existence the Municipal income was leased out on an annual contract, but the practice was discontinued in 1877

Of the total income $18\frac{3}{4}$ per cent is set apart for sanitation A Vernacular Middle School is another object of expenditure

The framing of bye-laws is under consideration

Attock Municipality was of the second class It was discontinued from 31st March 1901, and is now a notified area The

CHAP
III, ELocal and
Municipal
Govern-
ment.District
Board

income which used to amount to about Rs. 7 000 per year has now fallen to about Rs. 700 and annual expenditure is about Rs 500

The District Board is constituted under Act XX of 1883 and performs for the District at large many of the functions for which the towns are indebted to their Municipal Committees. It consists of the principal executive officials and of the leading men of the countryside. There are 55 members of whom 46 are nominated and 9 are members *ex officio*. The Deputy Commissioner is *ex officio* President but most of the practical work is done by the tahsildars in their respective tahsils.

The Board is now in the fourth year of its existence. Details of income and expenditure will be found in Statement 45 of the Statistical Volume. Almost the whole of the income is derived from the Local Rate which is recovered from the zamindars in addition to the land revenue. By Punjab Government Notification No. 80 dated 9th March 1904 Rs. 5-3-4 per cent was fixed as the proportion which the Local Rate is to bear to annual land revenue demand. Four fifths of this was to be credited to the District Fund but by Punjab Government Notification No. 87 dated 2nd April 1906 Rs. 4-2-8 per cent of revenue has now been fixed as the share of the District Board. Other sources of income are cattle pound school fees, garden receipts cattle fairs ferries sale of trees stage bungalows and *serais* and *na ul* properties. Cattle pounds are 15 in number. The income of 12 goes to the District Board of two to the Provincial Funds and of one to Cantonment Funds. There is only one District Board Ferry that at Makhad. The income from it was during the years 1904-05 1905-06 1906-07 Rs. 172 Rs. 239 Rs. 169 respectively. The income of the District Boards amounts to a tax of four annas two pias on each head of the population.

At the present the chief item of expenditure is Public Works consequent on the formation of the District. Water works and drainage schemes for Campbellpur are under consideration and proposals have been submitted to Government. The permanent head of expenditure are repairs of roads buildings and bridges cattle pounds grants in aid for scholarship and other educational purposes dispensaries arboriculture and gardens veterinary expenses and other similar charges.

The list of the roads under the charge of the District Board will be found in the Public Works section.

The Board maintains horse and donkey stallions at tahsil headquarters for breeding purposes and with excellent results.

Section F—Public Works

CHAP
III. FPublic
Works

Railways have already been mentioned. The construction of the Khushalgarh bridge is in charge of two Executive Engineers. The District was made a separate division in the Public Works Department, Roads and Buildings Branch in 1904, and was put in charge of an Assistant Engineer with an Overseer and two Work Munshis under him. Three unmetalled roads, namely, the Tarnaul-Kushalgarh road, the Jand-Makhad road and the Haji Shah-Pind Sultan road were made over for maintenance to the District Board in 1907. The Department has charge of no ferries or large *bands* in the District. Fifteen cattle-pounds have been constructed, but only two are maintained by the Department.

Railways

Roads

The chief works carried out have been the District Court, the Tahsil, the Sessions House, the Deputy Commissioner's bungalow and the Civil Hospital, all at Campbellpur. The District Court cost Rs 1,24,407 and about Rs 1,59,342 have so far been spent on the District Jail.

Buildings

Important historical buildings in the charge of the Department are few, only the Sagar Bāoli, the Saidan Bāoli and Lalla Rukh's tomb at Hasan Abdāl call for notice. The annual cost of their maintenance is Rs 215. Sanction has been applied for to the construction of a bridge over the Haro. The following schemes are under consideration: the Campbellpur Civil Bazaar Improvement Scheme, the Campbellpur High School Scheme, Campbellpur Drainage Scheme, and the Water-supply Scheme.

The Telegraph Lines are controlled by the Assistant Telegraph Superintendent at Rawalpindi, and the Post Offices by the Superintendent of Post Offices at Rawalpindi.

Telegraphs
and Post
Offices

Section G—Army

The only military stations in the District are at Campbellpur and Attock.

The normal garrison at Campbellpur is one Battery, R F A, one Company H B, R G A, one Ammunition Column, R F A, and one Camel Corps. The local affairs of the Cantonment are managed by a Cantonment Committee under the presidency of the Colonel commanding the station.

The troops in Attock are a detachment of Garrison Artillery and a detachment of Native Infantry.

The District is not a good one from the recruiting officer's point of view. The Sagri Pathans take military service eagerly, and their example is being followed by the Alpials. But the other tribes are not attracted by the army. The Awān is reluctant to leave home, and the Attock Pathans prefer civil pursuits.

Recruiting

CHAP
III H

Section H—Police and Jails

Police and
JailsThe Police
force

The Police Force for the District is controlled by a Superintendent of Police at head-quarters who is subordinate to the Deputy Inspector General of the Western Range whose head quarters are at Rawalpindi. There are 11 police stations in the District. The Hazro thana has two Sub-Inspectors, two head constables and 12 constables, the Chhachhi being the most criminal part of the District. The other thanas have each one Sub-Inspector, two head constables and ten constables. There are five first class outposts (Attock Chai, Nari Jand and Chakri) each with one head constable and six constables. The second class outposts are at Harun and Hath each with one head constable and four constables. Four constables are attached to the road post at Lawrencepur. Hazro has a municipal post, with two head constables and 21 constables whose pay is provided by the Municipality. The constables get a monthly allowance of one rupee in addition to their grade pay. At Campbellpur there is a Cantonment police post with one head constable and four constables. At present Gondal is saddled with a police post consisting of three head constables and 12 constables. The post includes 14 villages and the establishment is distributed at three different places—Gondal, Kamra and Mansur. The police establishment does not include trackers but does include six constables mounted on camels.

The District is divided into two police circles, Pindigheb and Campbellpur, the former being in charge of an Inspector of Police.

The detail of the police establishment is given below—

Number of Constables	436
" " Head Constables	76
" " Sub Inspectors	13
" " Inspectors	3
" " Superintendent of Police	1

With one exception the cattle pounds are in the charge of the police and ten of the pounds are at thanas.

Recruitment is made from the agricultural tribes by the Superintendent of Police who is influenced in his selection chiefly by considerations of caste and physique. In regard to the latter a minimum standard of 5 feet 7 inches for height and 33 inches for chest measurement has been adopted. The recruits on being enrolled undergo a course of drill and training for three months in the police lines. In addition one constable from each thana each month attends at head-quarters for instruction in drill and law.

Out of the total strength 211 men including sub inspectors, head constables and constables are employed on rural duties. Two head constables and 20 constables are sanctioned as an armed reserve. There is no Military Police in the District.

There are no criminal tribes in the District. Violent crime is very rare and successful investigation is a matter of difficulty.

Owing to the physical contour of the District it is difficult for the superior Police officials to move about freely, and the keen party feeling prevalent in every part of the District is another obstacle in the way of tracing crime. Where an offender is the protégé or tenant of a big landowner detection is almost impossible. Ordinary cases are investigated on the spot, the more serious cases being given to the Inspectors. Sub-Inspectors patrol their respective thánas to prevent crime and watch bad characters.

The finger-print system is in use. Most of this work is undertaken by a head constable and a constable at head-quarters and one head constable in Pindigheb. Three sets of impressions are taken in each case. One of these is registered in the office of the Superintendent of Police, another is deposited in the Central Bureau at Phillour, and the third in the District Jail.

The number and class of cases dealt with by the Police appear from the following list of cognisable crimes dealt with by them during the calendar year 1906 —

Crime	Cases reported	Cases admitted
Murders	23	18
Dacoities	3	3
Burglaries	194	154
Riots	19	13
Mischief	24	13
Grievous hurt	78	47
Rape	3	2
Unnatural crime	7	4
Theft of cattle	7	6
Counterfeit coin	3	2
Cattle poisoning	15	8
Crimes under local and special laws	101	88

The District Jail is of the third class, and has at present Jail accommodation for 209 prisoners. Its enlargement is under consideration. Prisoners sentenced for a term not exceeding one year are confined in it, others being sent to Rawalpindi or Lahore.

The Civil Surgeon is the Jail Superintendent. The staff is one Jailor, two Assistant Jailors, 26 Warders, one Hospital Assistant, one gardener and one matron.

The jail was opened on 1st January 1907. At present the prisoners are employed in grinding corn and in levelling of the Jail grounds for gardening or other cultivation. As yet no handicrafts have been introduced, and there are in consequence no jail profits.

The average monthly cost of maintaining each prisoner since the jail opened is Re 1-14-7.

No industrial education is for the present given in the District, and there are no schools for aboriginal or depressed classes

CHAP
III, I
—
Education
and
Literacy

The Middle School at Campbellpur is situated in a building hired on a monthly rent of Rs 25. Attached to it is a boarding school, also a hired building, the rent being Rs 7 per mensem. The boarding school has accommodation for 15 boys. The boarders at present number 20. The school building is well situated at the north-west corner of the Civil Bazaar. The number of scholars on the roll at the end of June 1907 was 256, and the number of teachers including the Head Master was 11. The approximate fees collections amount to Rs 128 per mensem, and the monthly expenditure is about Rs 320 exclusive of contingencies. The equipment grant originally made amounted to Rs 4,380. The teaching is of the usual kind. It is under consideration to raise the school to the status of a High School.

The most
notable
schools
Aid

The school at Tallagang was started as a village Primary School in 1856. It was raised to the status of a Vernacular Middle School in 1881, and became Anglo-Vernacular in 1894.

Aid to indigenous schools in 1905-06 amounted to Rs 1,420. During the present year the grant is Rs 211 per mensem. The Khalsa Middle School at Pindigheb was made an aided school in 1906. The aided Primary school in the same town gets its grant from the District Board and not from the Municipality.

The formation of the District has given a great impetus to education. Regular female education was started in 1905. In 1906, 39 new schools were opened, 29 for boys and 10 for girls. The present number of scholars is 5,385.

A list of schools maintained by the District Board follows —

No	Name of school	Kind of school	Whether maintained in District Board building or in hired house	Remarks
1	Tallagang	A V Middle	D B Building	
2	Fattah Jang	V Middle	Ditto	
3	Adhwal	Do	Ditto	
4	Rangu	V Primary (boys)	Ditto	
5	Ghorgashti	Ditto	Ditto	
6	Gondal	Ditto	Ditto	
7	Attock	Ditto	Ditto	
8	Mirza	Ditto	Ditto	
9	Akhori	Ditto	Free	No rent
10	Burhan	Ditto	Do	Do
11	Hasan Abdal	Ditto	D B Building	
12	Kot Sundki	Ditto	Ditto	

CHAP III I Education and Literacy	No.	Name of school	Kind of school	Whether maintained in District Board building or in hired house	Remarks.
	13	Paur Mi na	V I r i m a r y (boys)	Rented Bulld g	
	14	8 Itanpur	Ditto	Ditto	
	15	Bahad r Khan	Ditto	Free	No rent
	16	Dher	Ditto	Do	Do
	1	Bollanwal	Ditto	Do	Do
	18	Bahar	Ditto	D B Building	
	19	Jhang	Ditto	Ditto	
	20	Kuthal	Ditto	Ditto	
	21	J g al	Ditto	Free	No rent
	22	Murat	Ditto	Rented house	
	23	M Jal	Ditto	Ditto	
	24	Bajor	Ditto	D B B lld g	
	25	Chaumra	Ditto	Ditto	
	26	Ch kri	Ditto	Ditto	
	27	Chak Beli	Ditto	Ditto	
	28	J thi	Ditto	Free	No rent
	29	Dhurnal	Ditto	Do	Do
	30	Domi	Ditto	Rented house	
	31	Th tia	Ditto	D B Building	
	32	Domi l	Ditto	Ditto	
	33	Raghr	Ditto	Rented house	
	34	Kaeran	Ditto	D B Building	
	35	Kamial	Ditto	Rented house	
	36	Marat	Ditto	Ditto	
	37	Mianwala	Ditto	Free	No rent
	38	Chh b	Ditto	Do	Do
	39	Lawa	Ditto	D B B lld g	
	40	Ch nji	Ditto	Ditto	
	41	Mra l tial	Ditto	Ditto	
	42	P bnard	Ditto	Ditto	
	43	Kot Sarang	Ditto	Ditto	
	44	Tral	Ditto	Free	No rent
	45	Dhurnal	Ditto	Do	Do
	46	Tamaw	Ditto	Do	Do
	47	M it n	Ditto	Do	Do
	48	Ticoa M hram	Ditto	Ditto	
	49	K t P t b Kh n	V Zamind	Free	No rent
	50	Rhonda	Ditto	D B B lld g	
	51	Nara	Ditto	Ditto	
	52	J nd	Ditto	Ditto	
	53	Jabbi	Ditto	Ditto	
	54	M zro	V Pr m y (gl l)	Free	No rent
	55	Kul K l n	Ditto	Rented house	
	56	M n Aladl	Ditto	Ditto	
	57	Bahar (rdn)	Ditto	Ditto	
	58	Pr sh Jang	Ditto	Ditto	
	59	Adhw l	Ditto	Ditto	
	60	Bahar (Gurmukh)	Ditto	Free	No rent
	61	Thatia	Ditto	Do	Do
	62	Kawal	Ditto	Rented house	
	63	Jand	Ditto	Ditto	
	64	Dindigl b	Ditto	Ditto	
	65	Tall gang	Ditto	Ditto	
	66	Do. B K	Ditto	Ditto	
	67	J bhl	Ditto	Ditto	

Native Press

No newspaper is published in the District. There are two presses both at Campbellpur one does English work the other vernacular. No books are printed. Both presses are employed simply in printing occasional forms for the use of Government Offices.

Section J —Medical

CHAP
III, J

Medical.

The Medical Department is under the general administration of the Civil Surgeon. The medical institutions are the Civil Hospital and six dispensaries. The dispensaries are at Hazro, Hasan Abdál, Fatteh Jang, Pindigheb, Tallagang and Lawa. Those at Hazro and Pindigheb are in charge of Assistant Surgeons. The others are administered by Hospital Assistants. The Lawa dispensary is housed in a hired building, and the rest in District Board buildings. Statement 53 in the Statistical Volume gives for each dispensary the daily average attendance. The Lawa dispensary treats only out-door patients. The other dispensaries have accommodation for in-door patients. The Civil Hospital at Campbellpur was opened in January 1907. The staff under the Civil Surgeon is an Assistant Surgeon, a Hospital Assistant, compounders and dressers. There is accommodation for 36 in-door patients. The chief operations are for cataract and stone. There is as yet no source of income. The District Board has sanctioned a grant of Rs 10,000 for equipment.

District Staff
dispensaries
and hospital

There are no Lunatic or Leper Asylums and no necessity for them. The District is without any private or mission dispensary.

Special
Institutions

The vaccination staff consists of a Superintendent of Vaccination and seven vaccinators who travel about the District. The cost is met by the District Board. Vaccination is nowhere in the District compulsory. The cost of the department was Rs 1,926 in 1905-06, and Rs 2,064 in 1906-07. In the former year 16,878 persons were vaccinated, in the latter 17,583. The percentage of the population protected in these years thus was 3.7 and 3.8 respectively. Revaccination is gaining ground. 27.34 per cent of the population has been successfully vaccinated. The five years' average of vaccinated persons is 11,835 or 2.3 per cent of the population. The expenditure on vaccination for the current year has been budgetted for at Rs 5,460.

Vaccination.
Sanitation

Village sanitation, there is practically none. The only active sanitary measures are those taken in Municipal areas. Quinine is distributed free by the District Board.

Native
Methods

Two *hakims*, one in Tallagang and the other in Pindigheb, are employed by the District Board. Besides these there are a number of *hakims* practising privately, and not a few quack dealers in charms and nostrums. Of these the former have some importance as the intermediaries to whom quinine is supplied for sale to the villagers.

The following note written by Captain Corry, I M S, Civil Surgeon, Jhelum, is taken from the Jhelum Gazetteer. It applies with equal force to this District.

Jhelum is no exception to the general rule as regards native practitioners. They are almost all of them men without any

diploma from a recognised school There are five different types —

Types of
Hakims.

- (1) So-called *hakims* who belong to the family of *hakims* and have learnt the art either from their fathers or from others of their class. They are taught medicine after a preliminary study of Urdu and Persian and practise it first under the supervision of their teachers and only afterwards independently
- (2) Common druggists or dealers in indigenous drugs These persons first open a shop and deal only in drugs Presently they begin to treat patients by using the prescriptions which are sent to them by the *hakims* They also read two well known books in Urdu and Punjabi named *Dar ul shafa* and *Ahair munukh* which contain the symptoms and signs given in the form of poetry Gradually they sign their name as *hakim* so and so and paint the word *hakim* on their sign board Their knowledge is very superficial and apart from a certain empirical skill they are totally unacquainted with scientific methods.
- (3) *Pands* of these there are very few in the District They chiefly use herbs and metallic oxides called *Lushkas*
- (4) *Sanyasis* these are chiefly Hindu *jugis* who go from place to place treating venereal diseases, impotence sterility and phthisis. They use very dangerous drugs such as arsenic and mercury rarely gold chloride and occasionally herbs Their chief places of resort are Tilla and Khas where they assemble in large numbers from various parts of the country at the *Bai akhi* fair Many people come to these places to find some good *Sanyasi* and either take him to their homes or get medicine from him To the same class belong the alchemists who are believed to have the power to turn copper into gold and tin into silver though the number of those who can really bring about a change is a fact which even those who believe in the possibility of this metallic transformation are in doubt
- (5) *Maulvis* or preachers in mosques these also practice medicine In old days instruction in certain medical books used to be given to *Maulvis* as part of their Arabic course The practice though now less in vogue is not yet extinct and every now and then one does meet a *maulvi* who has got a fair knowledge of the native medicine Some of them even know how to do venesection.

These are the five chief groups of native practitioners in the art of healing. Those who practise surgery may also be briefly described. First among these is the common Barber. To a superficial observer he only appears as a trimmer of the cuticular appendages, but to one who knows him more fully he is also a surgeon. He can pull out a tooth with his crude *zambú* (forceps), open an abscess, bleed for pneumonia, and perform scarification with his ever ready razor. Many a time he may be seen holding the forehead of a village boy on his knee and scarifying the nape of his neck, showing the black venous blood to the anxious mother as a proof that he has touched the diseased spot. Some of them treat ulcers, generally using copper sulphate and wax as the basis of their ointments.

Next to him comes the well known wrestler or *Pahlwán*, whose sole business is to set fractures or reduce dislocations. In the village this duty often falls to the common weaver who is believed to be an expert in his art. Bone-setting is effected by extension and counter-extension. To keep the broken ends in place a very dangerous procedure is adopted. A paste is made containing yolk of eggs, coriander powder, and some herbs called *maidásak* and *sajji*. This is painted over the broken part, pieces of bamboo stick are placed on it lengthwise and over this another coating of the same stuff. The rule, or rather I should say the misrule, is to bandage tightly. Very often such patients are brought to the hospital with limbs either gangrenous from obstructed circulation or veiging on mortification, and it falls to the lot of not a few of us either to amputate or perform some less serious operation. Reduction of dislocations is always preceded by rubbing with sweet oil followed by manipulation. The patient is told to be passive and the operation continues for several days.

The third specialist in surgery is the much reputed *Ráwal*. His chief, or rather sole, practice is Ophthalmic Surgery. Many of us must have seen the spoiled eyes of patients who come to hospital for cataract extraction. He does not take the lens out, but simply pushes it back into the vitreous and after getting his fee, bandaging the eye, and making the patient count fingers, quietly makes away giving directions that the eye is not to be opened for three days—time enough for him to be out of reach. Two places in this District are the head-quarters of *Ráwals*, whence they go forth to distant countries, including even Africa and Central Asia. These are Mohra Kor Chashm and Sháhán-ki-Dheri, both in the Chakwál Tahsil. But his services are less and less in demand as, like the use of quinine, cataract extraction has now taken a well deserved hold on the popular mind.

Next comes the common sweeper, who hawks in the streets for leech application and mention must also be made of the women who come to cup patients with the hollow horns of certain

CHAP
III J
Medical.

animals. These latter place the horn on the part affected suck air out of it by placing their mouth on the thin end and then keep it applied till the proper effect is produced. Under this head mention must also be made of the specialists in circumcision. They are commonly barbers, but only those of experience attempt the operation. The principle is the same as our own only no sutures are used. The mucous membrane covering the glans is forcibly pushed back. Bleeding is controlled by fine cow dung which is dusted on the part and an ointment is smeared over the wound. Water dressing is applied if swelling appears.

Another class of practitioners are known as *Janthas*. They go about from place to place with a small round box containing their instruments and dressings. They can remove necrosed bones by forceps and can dress various kinds of wounds and ulcers.

Methods of
treatment
by Hakims.

These different groups having been described a few examples may be cited to show how the *hakims* treat the more common complaints.

(1) **Fever** this they say is the result of a certain poison in the blood. They give it several names but the treatment is much the same in each case. In acute fevers even when the temperature is very high they will never put anything cold on the head saying that this treatment causes brain fever. Milk they do not prescribe alleging that it contains fat and that fat is injurious during fever. The principle is to deplete the system and give vegetables and pulses. For chronic fevers they now allow milk and soup perhaps from seeing us prescribe this diet without hesitation. For thirst they advise *sharlits* of tamarind and prune and *arg gao ilin*. As regards the use of purgatives they sometimes refuse them at the start but generally permit them after some days. (2) **Pneumonia** venesection is the rule with old *hakims*. Food is the same as in ordinary fever but opium is seldom permitted. (3) **Plague** tonics for the heart and caustics for the *ludane* generally prescribed. (4) **Dysentery** purgatives and mucilaginous and demulcent drinks made from such drugs as *isifol* (*Isimtericiti*) are prescribed when it is thought to be due to *sphile* otherwise stringents like ginger, bael fruit or mango seed. (5) **Cholera** is believed to be the result of bad air. The treatment for this disease is climative in nature at the beginning and the drugs prescribed are nutmeg and cloves during the cold stage tonics for the heart opium, red pepper and *isifol* for controlling diarrhea when excessive ginger and sweet oil for rubbing on the body with *khichri* (dal and rice) for food. Gram water is also given and rice water to allay thirst. (6) **Small pox** is thought popularly to be the manifestation of a goddess Mata Devi. It is believed to be due to the menstrual blood which is sucked in by the child in *utero*. In cold climates this material is destroyed. Very white people and albinos escape. The treatment adopted is intended to cleanse the blood. *luhrat* is given after rubbing it up in rose water,

and pearls applied externally in the form of powder Milk is given along with *munakká* to bring the pocks out When the disease matures roasted gram is given to cause desiccation (7) **Tonsilitis** the treatment is as follows —gargles of the pulp of *cassia fistula* boiled in milk, leeches externally, and *sharbat* of mulberry internally The abscess is generally opened by the barber (8) **Gravel** the treatment prescribed is directed to promote fulmination, hot fomentation of poppy-heads or *khash-khāsh*, hot affusion on the kidneys, baths, *sang-i-yahūd* and *jan khān* to dissolve the stone Meat is avoided (9) **Gout** the cause is thought to be phlegm and wind in the system Purgatives are first prescribed, afterwards ginger or *tái ámríá* or *har mal* taken internally, locally oils of the same drugs are employed Milk is avoided, meat and *dál* recommended Rice is not prohibited (10) **Syphilis** mercury and arsenic are the chief drugs employed, with *sarsaparilla*, *chir etta papra* and *unáb* internally as blood purifiers For local use *cachu mirdásang*, and burnt *kaurí* shell are recommended Salivation is thought to be highly beneficial, as it is believed that after this process the poison is not transmitted to offspring, and sweating is similarly regarded (11) **Dropsy** three kinds are commonly distinguished—(a) Windy (*tabbí*) or *tympanitis*, (b) *lehmi* or general *anasarca*, (c) *zakkí* or *ascites* The disease is attributed to liver and stomach troubles The principles of treatment may be summarised as follows —purgatives like camel's milk, milk of euphorbiaceous plants, rhubarb solution, *ai q* of *karch marnch (malo)* Diaphoresis is effected by placing the patient in a hot oven Hot baths and diuretics such as anise and *lāsmi ai qs* are also enjoined Cures can be effected in the initial stages of the disease, but not later on (12) **Phthisis** a distinction is made between consumption, called *tap dīq*, in which there is no hæmoptysis, and *sīl* in which there is hæmoptysis Four stages are observed First the fever stage, secondly disorders of the internal organs, thirdly the cough stage, and fourthly that of diarrhoea The first two stages are curable, the third only rarely and fourth never Cold and *tai* things like camphor, *ai q* of milk, pearls and other tonics, bailey-water, gram soup, dried turnips, and soups made from birds are generally prescribed Opium is not usually permitted

Before closing this note a few points about the popular ideas of treatment would not be devoid of interest

Cauterisation is the common treatment for enlarged spleen, sciatica and deep-seated pains

Popular
methods of
treatment

For ague cases another peculiar treatment is at times resorted to A man, who is believed to be expert in that special method, places the cutting edge of a sword on the enlarged organ and presses on it with all his force, reading something while keeping up the pressure This is done several times and it is said that the organ gets reduced and blood clots are passed *per rectum*

For malarial fevers to check the paroxysms a sort of charm is written on a leaf commonly of *banyān* and the patient is told to look at it till the attack is past.

For neuralgia also a charm is written on a piece of paper which is doubled and then hung over the eyebrow or other place affected. It is supposed that this expedient will effect a cure.

For meningitis hot bread is bandaged on the head.

Ram's fat from the tail end is plastered on the head in cases of tetanus.

In cases of general weakness nutmeg and almonds are prescribed as stimulants.

Demons are thought to be the cause of many obscure complaints especially those attended by hysteria in any form. To wash the face of sick persons and especially to clean the eyes of children when they are suffering from any sort of eye complaint is strictly forbidden. Cow dung poultices are always the first step towards hastening maturity in an abscess. Milk and *ghī* are often taken by persons who suffer from stone in the bladder for their supposed anodyne and diuretic. Villagers frequently visit the tombs of saints before undergoing any serious operations. This is especially the case with chronic rheumatism and sufferers from neuralgia. Ventilation is not at all favoured as a means to health. Putting bed covering over the patient's face surrounding him with numbers of friends burning charcoal in the same room all these are expedients the efficiency of which it requires tact and persuasion to prove futile. Every food stuff is believed to possess qualities either of heat cold dryness or moisture or a combination of these four properties and when a medicine is prescribed the mother will invariably ask whether it be hot or cold etc.

English medicines are generally believed to be hot and dry in their effects.

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CHAPTER IV—PLACES OF INTEREST

CHAP IV

Places of Interest

Most of the places of interest in the District have already been referred to, and detailed notes on each are not now necessary. Only a short account of the more interesting places will be given.

ATTOCK

The importance of Attock is or was due to the commanding position of the fort, built on a road overlooking the bridge-of-boats over the Indus, and therefore forming one of the chief defences of our line of communication with the Frontier. The *bazār*, formerly located within the fort, is now situated on the rocks below. Above Attock, the Indus is upwards of a mile in breadth, and from the rocks on which the station is built the eye wanders over a vast expanse of sand and water resembling an inland sea. A short distance above the fort it is joined by the Kábul river from the west, and their combined waters then force their way flowing with great speed, and broken at one point into a tremendous whirlpool by the rocks of Jalália and Kamália, through the narrow rocky channel. Three miles below the fort is the magnificent iron bridge which conveys the North-Western Railway and, by a sub-way, the Grand Trunk Road over the river, and has thereby practically taken away the strategical value of the fort. The bridge is separately described below.

At Attock the Indus was passed by Alexander by a bridge-of-boats built by Hephæstion and Taxiles, his ally. The fort was built by Akbar in 1581 A D on his return from an expedition against his brother Mirza Hakím, Governor of Kábul, who had invaded the Punjab. He gave it the name of Attak Banáras in contradistinction to that of Katak Banáras, the chief fort at the other extremity of his empire. General Cunningham believes the name to be of greater antiquity, and identifies its root with that of Taxila, and both with the name of the Taka tribe, who in ancient time seem to have held the country between the Márgalla Pass and the Indus. At the same time Akbar established the ferry, and imported a colony of boatmen from Hindustán, the descendants of whom still live at Malláhitolá, and enjoy the revenue of a village in Chhachh, which was granted by Akbar for their support. In 1812 Ranjít Singh surreptitiously seized the fort from the Wazír of Kábul, and it remained in possession of the Sikhs until the close of the first Sikh War. In 1848 it was gallantly defended by Lieutenant Herbert, but ultimately captured by the Sikh rebels. Since the close of that rebellion it has been occupied by the British troops. The present garrison consists of detachments from a battery at Campbellpur. The bridge was opened for traffic in June 1883, and is guarded by a detachment from one of the Native Infantry Regiments at Ráwalpindi. Till the railway bridge was completed, a bridge-of-boats

CHAP IV

Places of
Interest

in the cold season and rains and a ferry in the summer used to be maintained over the Indus at Attock. The crossing is dangerous on account of a whirlpool formed by the junction of the Kābul river with the Indus, which takes place just above, or almost opposite, Attock. Below the junction are two rocks known by the names of Kamālia and Jalālia, which, jutting into the river, render the passage still more dangerous. Boats are not unfrequently dashed against them. The names are derived from Kamāl ud-din and Jalāl ud-din, sons of the founder of the Roshnāi sect who were flung from these rocks for adherence to their father's heresy during the reign of Akbar.

The principal merchants in the town are the Parsīs an enterprising Musalmān race who penetrate into Central Asia and there exchange Indian goods for those brought by the Russians and others from China, Thibet and Tartary. The principal antiquities are the fort, and a handsome tomb known as the *Kanjir's*. The public buildings are the Church, the old Court of the Assistant Commissioner in charge of the sub-division, Police station, staging bungalow, two *sardis* and a school house.

The Municipality gave way in 1901 to a notified area. The

Year of census		Persons	Males.	Females	place is steadily decaying. The po- pulation as ascer- tained at the census enumerations of 1868, 1881, 1901
1868	—	3,812	2,209	1,476	
1881	—	4,210	2,753	1,477	
1901	—	3,073	1,814	1,259	
1901	—	2,822	1 00	1 002	

and 1901 is given in the margin.

The Attock bridge consists of five spans of steel girders (Whipple Murphy type) two of these spans over the main channel of the river are 308½ feet span and the remaining three, through which water only passes during the flood season, are 257½ feet span. The girders are 25 feet in depth and the bottom of the lower beam is 111 feet above low water level, thus the top of the girders is 136 feet above water level. The rails are laid on the top of the girders, below is a sub-way, metalled with asphalt, adapted for ordinary road traffic, it is 16 feet wide and 18½ feet high and will pass every description of vehicle or beast. The girders are supported on wrought iron trestle piers consisting of four standards and four radiating struts grouped together and meeting at the top in a wrought iron entablature, the standards and struts are braced together horizontally at every 25 feet in height, and there is also a diagonal vertical bracing between each of the horizontal bracings. The standards and struts are founded on the solid compact rock forming the bed of the river which has been cut away to depths varying from 6 to 12 feet for their reception. No. 3 pier in mid stream is founded upon a sub-aquan rock submerged with 5 or 6 feet of water even in the cold

season In the cases of the other piers the rock was dry when the foundations were constructed As a protection against wreckage logs, and floating timber during floods, piers Nos 2, 3 and 4 are guarded with masonry cut-waters on their up-stream falls, these cut-waters are 100 feet in height, and would protect the piers against accident from any flood that has yet been recorded The abutments are of solid limestone block in coarse masonry, very massively constructed, local blue limestone has been used, but Taráki sandstone has been freely introduced in the arches, coigns, and cornices. Preparations for the construction of the bridge were commenced in 1880, and actual commencement was made in December 1881, by September 1882 the piers were completed, meantime, in July 1882, the erection of the first two spans ($257\frac{1}{2}$ feet) of girders was commenced and they were completed in August 1882, the fifth span of girders (also $257\frac{1}{2}$ feet) was commenced in November 1882 and completed in January 1883, the erection of the timber staging for the two large spans (3rd and 4th) was commenced in October 1882 and completed in March 1883, on the latter date the erection of the large girders commenced, they were self-supporting by the end of March 1883, but not entirely completed before the end of April The bridge was tested and reported ready for traffic on 12th and 13th May, and formally opened on the birthday of Her Majesty the Queen-Empress

CAMPBELLPUR.

Campbellpur is important as the District Head-quarters and as a cantonment The adjacent village (Kámpilpur) is a small place, inhabited by Sayyads, and of little interest The Civil Station lies between the cantonment and the railway The Civil Bazaar is built on a plot of land acquired by Government under the Land Acquisition Act and sold by auction for building sites It is still growing very rapidly The only buildings of importance are those recently erected in connection with the new District, the District Courts, the District Jail, the Civil Hospital, etc The population as

Year of census	Persons	Male	Females
1868	1,833	1,260	573
1881	1,467	983	484
1891	2,556	1,753	803
1901	3,036	1,986	1,050

ascertained at the census enumerations of 1868, 1881, 1891 and 1901 is shown in the margin The cantonment used to contain an Elephant Battery (formerly station-

tioned at Attock) and a Field Battery The garrison now is one battery of Field Artillery, one company Garrison Artillery, one Ammunition Column and one Camel Corps

The Haro which flows close by the cantonment on the south affords fine fishing Some shooting is to be had in the Kala Chitta Range, which is not far off.

CHAP. IV

Places of
Interest.

HAZRO

Hazro is a pretty little town of 9 799 inhabitants, situated in the middle of the fertile Chhachh valley lying between the Indus and the dry ravines and desolate sand hills of the Campbellpur plain. Its white mosques and spires, relieved by occasional palm trees rising from the midst of waving fields are visible from a great distance. The scene of the great battle in which in A.D. 1008 Sultan Mahmūd Ghaznavi defeated the united forces of the Rājās of Hindustān and the infidels of the Panjab with a slaughter of 20 000 men it was afterwards fixed upon by some of the Pathān followers of that chieftain to be the site of their colony. Frequently looted in the unsettled times prior to British rule by Pathān marauders from the neighbouring hills and from beyond the Indus, it never attained any position beyond that of a large village, but has now greatly increased in size and prosperity. Grains of all kinds are collected from the rich country round about and traders bring their wares from Yusafzai and the neighbouring independent territory. An excellent quality of snuff is manufactured in large quantities. All these goods are exported in exchange for European piece-goods, indigo etc. The town is nearly surrounded by a wall and the *bed dars* are neat and clean. Of public buildings there are a police station, good school house, dispensary and a Municipal Committee house which is occasionally used as a court. It is to be regretted that the North Western State Railway does not pass close to the town for though only a few miles distant the road to the nearest station is an expensive one to maintain owing to the swampy nature of the country which it has to traverse. The

Year of census	Persons	Males.	Females.
1868	6 131	3 483	2 608
1875	6 240	3 479	2 761
1881	6 337	3 479	2 858
1891	7 540	3 921	3 619
1901	9 799	5 190	4 609

population is half Pathān half Hindu. The results of the census enumerations of 1868, 1875, 1891 and 1901 are given in the margin. It is difficult to ascertain the precise limits within which the enumerations of 1868 and 1875 were taken and the accuracy of the figures for these years is doubtful.

HASAN ABDAL.

The archaeological remains of Hasan Abdal and the successive legends of Buddhist, Brahman, Muhammadan and Sikh origin which cluster round the sacred fountain have been described in the Historical Section pp. 26-31.

The shrine of Panja Sahib crowns a precipitous hill about one mile east of the town and at its foot stand the holy tank, a small square reservoir of pure water generally full of fish. Dilapidated brick temples surround the edge, while on the west side the water gushes out from beneath a rock marked with a rude

representation of a hand, ascribed by the Sikhs to their founder, Bába Nának. The hill of Hasan Abdál has been celebrated for its beauty since the Moghal times. To the south of the shrine, on the opposite bank of the Haro, lies the garden of Wah, formerly a resting place of the emperors on their way to the valley of Kashmir but now a mass of jungle-clad ruins. Facing the garden, on the Hasan Abdál side of the river, a tomb shaded by two ancient cypress trees covers the remains of one of Akbar's wives.

FATTEH JANG

Fatteh Jang is a large village of 4,921 inhabitants. It was first made the head-quarters of a tahsil in 1859 at the first Regular Settlement. It lies on the highroads from Rawalpindi to Khushalgarh and Kohat and from Rawalpindi to Kalabagh.

Petroleum is found at Sadkál, three miles away. There is a little trade in grain and vegetable, oils and some manufacture of leather, soap and *lungis*. The tahsil, thana, dispensary and a district bungalow are the only public buildings.

Year of census	Persons	Males	Females	The most conspicuous building is the house of Misr Ramjmal, which is a very conspicuous landmark from the surrounding country. The marginal table shows the variations in
1868	4,662	2,483	2,179	
1881	4,875	2,736	2,139	
1891	5,039	2,726	2,313	
1901	4,825	2,531	2,294	

population at the various census enumerations

KOT

Kot is the seat of the chief Gheba family. It lies on the Fatteh Jang-Kalabagh road and has a good district bungalow. The village itself is of no importance apart from the residence of the Gheba Sardar and the shrine of Bhai Than Singh, a saint of great reputation. A mile away are the ruins of the fort of Pehág where Rae Mohamed Khan was murdered by the Malláls.

PINDIGHEB

Pindigheb, the head-quarters of the tahsil of that name, is situated on the south bank of the Sí. It is the ancestral seat of the Jodhia Mahks of Pindigheb, by whom it was founded. It is the only place of any size in the tahsil, and situated as it is in a very wild tract, it presents a pleasing appearance to the eye by contrast with its surroundings. There are a good many trees studded about, and, as water is near the surface, there are many vegetable gardens and plantain trees, which make it look like an oasis in the white sand of the stream which lies on one side of it. The houses are however poor and small, and there are no buildings of any importance. Recently a house for the Assistant Commissioner and a court house have been built, and the construction of

CHAP IV

Places of Interest.

a dāk bungalow is under consideration The nearest district bungalow at present is at Dandi about a mile distant on the opposite side of the stream. The tahsil the thana a dispensary and a school are the other public buildings.

The trade of the place is in country produce, grain, oil and wood Country cloth shoes and soap are manufactured and exported across the Indus The railway has carefully avoided the

Year of census.	Persons	Males.	Females
1868	8,210	4,148	4,062
1881	8,583	4,307	4,191
1891	8,402	4,183	4,219
1901	8,457	4,220	4,237

town, and Jand Basal Thatta and other places have profited at Pindi ghebs expense But if the Basal Mandra Railway is ever constructed the importance of the town is sure to increase

The population as ascertained at the census of 1868 1881 1891 and 1901 is shown in the margin

MAKHAD

Makhad is a small town of 4063 inhabitants, situated on the left bank of the Indus, in the south west corner of the District It is not now of much importance but was formerly the terminus of the Indus Valley Flotilla and as such of some consequence It is, however a curious and picturesque riverside town built on a steep slope and extremely dirty There is still a considerable amount of trade done from it on the Indus by the trading community of Paráclius It had a Municipal Committee, a *sardí* and a police station, but no buildings of any importance

There is now no Municipal Committee at Makhad it existed for a short time but having really no *raison d'être* and its existence only intensifying the disputes which rage continuously between the Khan the Pir and the Paráclius it has been abolished and Makhad has, therefore lost its claim to be included as a town

LAWA

Lawa is situated in the Tallagang Tahsil near the western border of the District and a few miles only to the north of the Salt Range and Mount Sakesar in latitude 32 41 longitude 72 09 Its population according to the census of 1881 is 621 but it has since risen to 6218 in 1891 and 6408 in 1901 Lawa is a large Awan village and its inhabitants are almost exclusively agriculturists There are four or five *claudhies* and party faction is rife The population is mainly concentrated in the central village, though the *thikra* or outlying hamlets which are included in the census of the town are very numerous and scattered over the area of 1100 square miles which form the village domain There

is a police station at Láwa, also a dispensary both are very useful

TALLAGANG

Tallagang is the head-quarters of a tahsil, situated in the southern portion of the District, latitude $72^{\circ} 28'$, longitude $32^{\circ} 56'$ Population numbered 6,236 in 1881, 6,236 in 1891, and 6,705 in 1901. The town is an unpretentious collection of native houses without any building of importance. It has a single *bázár*, a grain market, a police station, school house, dispensary and a circuit bungalow, the latter is a well-built and lofty building, with ample accommodation. There is a tank with a garden, about half a mile south of the town, supported from local funds. This tank is of large dimensions, and contains an unfailing supply of water, to the great comfort of the town, inhabitants and neighbourhood.

There was at one time a Municipal Committee but it was abolished in 1886.

There was also a cantonment at Tallagang for some years, but in 1882 it was finally abolished.

The town was founded by a chief of the Awán tribe some 260 years ago, and, since its foundation, has been the seat of administration of the neighbourhood, at first under the Awáns, then under the Sikhs, and now under British rule. It possesses some commercial importance as a local centre of trade. The town is healthily situated in a dry plateau, well drained by ravines.

CHAP. IV

Places of
Interest.

a dāk bungalow is under consideration. The nearest district bungalow at present is at Dandi about a mile distant on the opposite side of the stream. The tahsil the thana a dispensary and a school are the other public buildings.

The trade of the place is in country produce grain oil and wood. Country cloth shoes and soap are manufactured and exported across the Indus. The railway has carefully avoided the town and Jand, Basal Thatta and other places have profited at Pindi ghebs expense. But if the Basal Mandra Railway is ever constructed the importance of the town is sure to increase.

The population as ascertained at the census of 1868, 1881, 1891 and 1901 is shown in the margin.

MAKHAD

Makhad is a small town of 4 063 inhabitants situated on the left bank of the Indus, in the south west corner of the District. It is not now of much importance but was formerly the terminus of the Indus Valley Flotilla and as such of some consequence. It is however a curious and picturesque riverside town, built on a steep slope and extremely dirty. There is still a considerable amount of trade done from it on the Indus by the trading community of Parichias. It had a Municipal Committee a *sardar* and a police station, but no buildings of any importance.

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LAWA

Lawa is situated in the Tallagang Tahsil near the western border of the District and a few miles only to the north of the Salt Range and Mount Sakesar in latitude 32° 11' longitude 72° 69'. Its population according to the census of 1881 is 6,215 but it has since risen to 6,248 in 1891 and 6,458 in 1901. Lawa is a large Awan village and its inhabitants are almost exclusively agriculturists. There are four or five *chandhars* and party faction is rife. The population is mainly concentrated in the central village though the *dhal* or outlying hamlet which are included in the census of the town are very numerous and scattered over the tract of 100 square miles which form the village domain. There

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Places of
Interest

TALLAGANG

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The trade of the place is in country produce grain oil and wood. Country cloth shoes and soap are manufactured and exported across the Indus. The railway has carefully avoided the town, and Jand Basal, Thatta and other places have profited at Pindi gheba's expense. But if the Basal Mandra Railway is ever constructed the importance of the town is sure to increase.

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LAWA

Lawa is situated in the Tallagang Tahsil, near the western border of the District and a few miles only to the north of the Salt Range and Mount Sakesar in latitude 32° 11' longitude 72° 60'. Its population according to the census of 1881 is 6 211 but it has since risen to 6 248 in 1891 and 6 458 in 1901. Lawa is a large Awan village and its inhabitants are almost exclusively agriculturists. There are four or five *chawlls* and party faction is rife. The population is mainly concentrated in the central village though the *hills* or outlying hamlets which are included in the census of the town are very numerous and scattered over the tract of 10 square miles which form the village and main. There

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